

A Course of Instruction  
in *Personal Magnetism*~  
*Hypnotism*~  
*Suggestive Therapeutics*  
*Magnetic Healing*  
*Etc.*

BY  
THIRTY  
AUTHORS.

AMERICAN COLLEGE OF SCIENCES.

416, 418, 420 WALNUT ST.  
PHILADELPHIA, PA.

PART ONE

BF  
1141  
N338



# ===== SAGE'S ===== REVOLVING MIRROR

ENDORSED BY THE LARGEST SCHOOLS  
===== OF HYPNOTISM IN THE WORLD =====

---

THE REVOLVING MIRROR has opened a new field for the hypnotist, it is the only mechanical device ever invented that is absolutely sure to produce hypnosis in every case. We have spent thousands of dollars in perfecting this machine. It will not only hypnotize one person, but any number of persons at a time, making it possible for the operator to hypnotize an entire audience.

Mechanical devices have played an important part in almost every branch of science, "Sage's Revolving Mirror" being the latest invention in the hypnotic field. As an assistant in giving entertainments it has no equal, as the entire party may be hypnotized as readily as one person. With the "Sage's Revolving Mirror" you will have entire control over your audience, which is seldom possible without it.

No matter how skilled the Physician may be, if he does not have mechanical contrivances which are the best possible to obtain, to assist him in his work, he is sure to make a failure of his operation. His success largely depends on the instruments he uses. The physician who is best equipped with instruments has the best opportunity of success with surgical cases. The same is true with the hypnotist who is supplied with "Sage's Revolving Mirror," he is sure of success even when he does not fully understand the laws governing hypnosis.

The Mirror is endorsed by the leading schools of hypnotism and by thousands of individuals who are now using it. We can furnish you with testimonials from all parts of the world. Write for descriptive matter regarding this wonderful device. We have acquired the full control of this patent and will forward you complete information upon request.

---

## THE HYPNOTIC BALL.

THE HYPNOTIC BALL has a special value in producing the first stages in hypnosis and can be used any place and at any time, as it can be carried in the vest pocket and is always at hand. It works on the same principle as the Revolving Mirror. Write for descriptive matter.

**New York State Publishing Co.,**

Sole Agents and Manufacturers.

ROCHESTER, N. Y., U. S. A.

# HYPNOTISM

AND

# HYPNOTIC SUGGESTION

---

A SCIENTIFIC TREATISE ON THE USES  
AND POSSIBILITIES OF HYPNOTISM, SUG-  
GESTION AND ALLIED PHENOMENA.

BY

THIRTY AUTHORS.

---

EDITED BY

E. VIRGIL NEAL, A. M., LL. D.,

AND

CHARLES S. CLARK, M. A.

---

NEW YORK STATE PUBLISHING COMPANY.  
ROCHESTER, N. Y.

WOOD LIBRARY-MUSEUM

Accession no. 2179.....

WD

390

N287a

COPYRIGHTED 1900.  
BY THE  
NEW YORK STATE PUBLISHING CO



# **SUGGESTIONS AND DIRECTIONS FOR THE STUDY OF PERSONAL MAGNETISM AND HYPNOTISM.**

By **X. LA MOTTE SAGE, A. M., Ph. D., LL. D.,** formerly Professor in  
Pierce College, Philadelphia, Pa.

---

## **READ THE INSTRUCTIONS VERY CAREFULLY.**

Be sure that you thoroughly understand just what to do before attempting to hypnotize anyone.

If you stop and hesitate and wonder what to do next, you will never influence anybody. Go about your work in a business-like way and show people by your actions that you thoroughly understand what you are doing.

You must not expect to hypnotize everybody you try. Remember all successful operators and noted hypnotists came to be such only by long practical experience.

## **PERSEVERANCE.**

If you do not succeed with the first five or ten that you try, do not give up, but continue trying. Try twenty or thirty different persons, or more if necessary, and just as sure as the sun shines you will find someone whom you can hypnotize. You cannot fail if you persevere and read our instructions carefully. After you hypnotize one or two, it will be easy, and soon you can affect the majority of those whom you try; and with still more practice will be able readily to hypnotize 70 or 90 per cent.

Determine to succeed and you will succeed. If you undertake this study in a half-hearted way, if you go about it in a perfunctory sort of manner it were better a thousand times over that you never undertook it. The greater your deficiencies in personal magnetism the more difficult will it be for you to master these sciences, and the more evident your need of further knowledge of this mysterious power. Bear in mind that perseverance is the price of success; knowledge does not come unsought.

NOTED  
JULY 1905  
107

## **SUGGESTIONS AND DIRECTIONS FOR THE**

### **THE STUMBLING BLOCK**

is hypnotizing the first one. Then remember that a good hypnotist might possibly try ten people and not hypnotize any of them, because they resist. They may say they do not, though they do. With different people the whole ten might be affected. You should make due allowance for this. Should you not meet with the success you anticipate, it will probably be because you do not follow our directions. Many think they are doing just as the instructions direct, when in reality they are doing nothing of the kind. Read the instructions carefully and slowly a number of times and study them well until you know each step as well as you know your A, B, C's, and if you have any determination or perseverance whatever, you cannot possibly make a failure. You are as certain to succeed as one and one are two. After the ice is broken, that is, after you have hypnotized the first one or two, you will have confidence, and you yourself will be surprised and mystified at your work.

### **SUGGESTIONS.**

You must be sure to give all your suggestions in a very positive tone. A feeble, whining way of speaking never accomplishes anything. Be a person of some force of character. Speak positively and directly to your subject, and influence is certain. Do not give up until you have tried at least fifty persons between the ages of 15 and 30, and be sure while trying each one that you do just as the instructions direct. We ask you to do this because we know positively that after you hypnotize one, the work will be very easy and you can influence a large percentage. There is a certain knack required, and while nearly all persons get this knack very readily from our instructions and can soon hypnotize, still there is occasionally a person who has to try over and over before he acquires just the proper method of procedure. Many, however, who find the work a little difficult at first, make the finest hypnotists.

### **CONFIDENCE.**

To be successful in influencing people one must have confidence and perseverance. A weak, vacillating disposition never



## STUDY OF PERSONAL MAGNETISM AND HYPNOTISM.

accomplishes anything. People will influence you or you will influence them; it is for you to decide whether you will direct or be directed, whether you will be a master or a servant. Self-esteem, stubbornness, and an arrogant, haughty disposition are not the necessary elements with which to control people.

### INBORN POWER.

There is a subtle, unseen force by which people are influenced, and the minds of the multitude swayed. This secret power may be acquired by everyone who is willing to take the time and trouble to develop it. An all-wise Creator has not given it to the few, it is inborn in every person, and it is only necessary for one to put forth a proper effort to achieve the success which God intended.

### PERSONAL INFLUENCE.

In taking up the study of these subjects you are entering a new field of science, a new sphere of life, you are taking a very important step; your success in these studies means much to you; in fact, it determines the position in life which you will hereafter occupy; it matters not what your other capabilities or intellectual attainments are, if you lack the power and ability to influence people you will never achieve your full measure of success.

If you master the sciences of personal magnetism and hypnotism you will have a thorough knowledge of the philosophy of personal influence, of the laws by which the human mind is molded and swayed, of that intangible and subtle power which controls where bayonets fail.

### IMPORTANT TRIFLES.

It matters not how unimportant the instructions may seem to you, or how simple they are, make up your mind to follow them in every detail; do not pass judgment upon anything until you have given it a fair trial; remember the greatest things in life are often the simplest. It may seem to you that the instructions are too simple to produce the astounding results which are claimed for them, but, if you will master them, if you will only give them a thorough trial, you will be more enthusiastic in their praises than the authors of this course.

## **SUGGESTIONS AND DIRECTIONS FOR THE**

### **TACT.**

If you wish to exert a lasting influence over a person, **you must** influence him in such a manner that he does not **dream** that you are affecting him. He must think that he is performing every act of his own free will and accord. In controlling people use tact and judgment; study human nature. No two persons are exactly alike; what will influence one person will not **always** influence another, but all persons may be influenced. We do not hope to teach you in a few days how to influence every person with whom you come in contact, but if you follow the instructions implicitly we shall develop in you a strong personality, and we shall increase to a marvelous extent your present ability to influence people,—in fact, the instructions will positively enable you to influence to a greater or less degree 90 per cent. of those with whom you come in contact. The longer you practice the more proficient you will become, and the greater the influence you will be able to exert.

### **SIMPLE TESTS.**

For the purpose of developing the power of personal magnetism we have devised some very simple tests. If you can succeed with these little things, you can succeed with greater things. If you can successfully perform the first four tests given on pages 12 to 22 your success with personal magnetism and hypnotism is assured and your complete mastery of these sciences is only a question of a very short time.

### **METHOD OF STUDY.**

Take the tests in order and study each one thoroughly. Do not read the last part of the instructions until you have learned the first part. It is time worse than wasted to study the lessons in the back part of an arithmetic before you have mastered those in the front part. You cannot learn cube root before you learn addition; you cannot learn mensuration before division. For this reason the fundamental principles of personal magnetism and hypnotism have been purposely placed in the first part of the course, and the instructions relating to the practical application of these sciences have been placed in the other parts. Without a thorough knowledge of the fundamental principles of **any** science, higher instruction is useless.



## STUDY OF PERSONAL MAGNETISM AND HYPNOTISM.

### PREPARATORY.

The first part of the course is the notation, numeration, addition and subtraction of personal magnetism, hypnotism, suggestive therapeutics and magnetic healing. It is the key, without which you can do absolutely nothing. Master it well and your complete success is certain.

### PLAN OF TEACHING.

The majority of those who teach hypnotism instruct you to put the subject asleep first, but such a method is generally impracticable. Most people who are unacquainted with hypnotism dread going into an unconscious condition. By the methods which I employ, you commence with the subjects on tests in which they are not hypnotized. Then you produce light hypnotic effects and lead them from these slight effects into the deeper stages of hypnosis.

It is entirely unnecessary to put one asleep to fasten his hands together, although this is the instruction which most teachers give. It is contrary to reason to undertake to throw the majority of people into an unconscious condition upon the first trial, because they naturally resist such a mode of procedure. By such methods it is entirely impossible to go into a promiscuous audience and give uniformly successful hypnotic demonstrations without subjects whom you have previously hypnotized.

I have given a large number of demonstrations before colleges and universities. I made it a point to use as subjects none but students. I have also given a large number of demonstrations before clubs, using in every case for my experiments, members of the clubs. I have never made a failure in a single instance. I attribute this to my method of hypnotizing in the waking state which is explained on page 12.

Again, by using the physical tests first, you give the subject confidence in your ability and gain corresponding confidence in yourself. These are also the tests with which you develop the real power of personal magnetism—you learn how to influence people without putting them to sleep.

**SUGGESTIONS AND DIRECTIONS FOR THE  
OCCULT SCIENCES.**

The science of hypnotism unfolds the secret law of all personal influence. A man who sways multitudes by the charm of his voice uses no less of hypnotism than he who fastens another's hands together and makes his arm stiff and rigid so that he cannot bend it. Both act under the same law. It is merely a difference in the application of that law. Hypnotism is the foundation of personal magnetism. It bears the same relation to personal magnetism that grammar does to language. There is no better way of developing the higher power of personal magnetism than by practicing simple hypnotic tests.

**TO BE A GOOD HYPNOTIST.**

you must be positive, you must persevere. Persevere and you will learn how to be positive; hence, the only essential conditions are perseverance and a desire to learn. A man who gives up simply because he does not succeed upon the first few trials, will never be brilliantly successful at anything. There are many persons of this kind in the world. Such persons will never learn how to use personal magnetism; they will never occupy positions of trust and responsibility unless they first acquire that necessary prerequisite, perseverance.



## HOW TO GET SUBJECTS

By X. LA MOTTE SAGE, A. M., Ph. D., LL. D.

---

### TEST OF RELAXATION.

If you have any difficulty in getting a sufficient number of subjects for the first tests proceed as follows: Get in conversation with some of your friends in regard to the difficulty of assuming a passive condition, of relaxing the muscles. Remark that the majority of people keep their muscles and nerves on a tension all the time, and they never secure absolute rest. The man who is able to sit down in a chair and relax his muscles completely will secure more rest in ten minutes than the man who cannot do so, will secure in half an hour or an hour. In normal sleep the muscles are completely relaxed, and it is apparent that the man who can most nearly approach this condition in the waking state will secure the most rest. Many people are tired all the time, simply because they keep their nerves and muscles on a tension. Impress these points upon your friends, and after talking for a few minutes, remark that it is a much more difficult thing to relax one's muscles than people ordinarily suppose, and to demonstrate the truthfulness of your statement, propose the test of letting the hand rest upon the fingers, page 12 of this course, illustrating relaxation. If you place a book on your hand and hold it out at arm's length and then remove your hand quickly the book will fall to the floor; hence, it is obvious that if a man places his left hand upon one of the fingers of the right hand, using the finger as a means of support, that the left hand will fall whenever the support is removed. This admits of no argument. If the hand does not fall it is because he does not let the full weight of his left hand rest upon the right finger. He does not relax the muscles of his left arm and hand; he does not put himself in the passive condition.

## **HOW TO GET SUBJECTS.**

### **DRAWING BACKWARD.**

After you have used this test say that you have another that you would like to have those make who were successful with the first. Then propose the test of drawing backward, on page 16. The subject must not force himself backward; neither must he resist the influence. He will simply feel an inclination to fall backward.

### **DRAWING FORWARD, ETC.**

Next propose the test of drawing forward to those with whom you have been successful on the backward test. **DO NOT UNDER ANY CIRCUMSTANCES MENTION HYPNOTISM OR PERSONAL MAGNETISM.** If you follow this process you can influence people with personal magnetism, and even place them in a deep hypnotic state before they realize what you are doing. After you have been successful with the drawing forward test, propose the test of fastening the hands together, and after you have been successful with this test you can take up nearly any of the tests given in the first part of the course.

You will not affect everyone you try, but if you will follow our instructions you will affect a large percentage. The more you practice the larger number of persons you will be able to affect.

### **SUGGESTIONS.**

You must give positive suggestions. By positive suggestions we do not mean loud suggestions. Go, alone, into a room and practice giving suggestions, such as "You are falling forward—you are falling forward," or "Your hands are getting stuck together—tight—tighter—tighter—tight," etc., until you learn how to speak in a quiet but positive manner. Anyone who cannot give strong positive suggestions has no force of character, and he will never amount to anything in any profession or business until he learns how to do so, but will be a perfect nonentity all his life and will eke out an existence by the most arduous kind of toil.

# HOW TO CONTROL PEOPLE IN THE WAKING STATE.

---

**PREPARED ESPECIALLY FOR STUDENTS BY X. LA MOTTE SAGE, A. M., PH.  
D. LL.D., PRESIDENT OF THE NEW YORK INSTITUTE OF SCIENCE,  
ROCHESTER, N. Y., FORMERLY PROFESSOR IN PIERCE  
COLLEGE, PHILADELPHIA, PA.**



# HOW TO CONTROL PEOPLE IN THE WAKING STATE.

PREPARED ESPECIALLY FOR STUDENTS.

## FOUR SIMPLE TESTS.

### IMPORTANT.

Study each test in the order given. You should thoroughly master the first test before attempting the second, and you should thoroughly master the second test before attempting the third, etc.



RESTING HAND ON FINGERS.

### FIRST TEST—RELAXING THE MUSCLES.

#### Nature of First Test.

This is a test in the relaxation of the muscles, or in other words, a devitalizing exercise. You may use the test on anyone with whom you happen to come in contact; it is better to try a number of persons at once. It is difficult for many persons

## **HOW TO CONTROL PEOPLE IN THE WAKING STATE.**

to relax their muscles completely; it is hard for them to put themselves in a passive condition. When a doctor examines your throat he frequently has to take an instrument to push your tongue down. This is because you do not relax the muscles of your tongue. Most people do not obtain the rest that they should when they sit down, for the simple reason that they are unable to relax their muscles. They keep them on a tension and are consequently tired all the time. A person who can sit down and completely relax his muscles, can obtain more absolute rest in ten minutes than a person who cannot relax his muscles will be able to obtain in from thirty minutes to one hour. Anyone can learn to put himself in a passive state—to relax his muscles. A large percentage of people can do so without learning. Some require but a few minutes to learn, while some require days or even weeks. You should use test No. 1 on yourself, as it is very important that you learn how to put yourself in a passive state to secure rest. This is not necessary for the purpose of learning personal magnetism and hypnotism. You can learn these sciences without this ability, but you need it for the good it will do you. It will keep you from being nervous; it will lengthen your life. Hundreds of people complain of being overworked; they are extremely nervous and suffer continually from nervous dyspepsia, all for the simple reason that they are unable to put themselves in a passive state; they keep their muscles and nerves continuously on a tension, and this will eventually undermine and wear out the strongest constitution.

### **HOW TO PERFORM FIRST TEST.**

Request the subject to place the left hand upon the right finger, according to the illustration preceding. Tell him to let the full weight of the hand rest upon the finger, using the finger as a means of support merely. After you have given these instructions, ask him if he thinks that he is doing as you have requested—that is—if the full weight of the hand is resting upon the finger. If he says yes, then say, "When I count three I wish you to remove your finger very quickly. Ready—one—two—three." As you say "three" he should remove his finger. If he has relaxed his muscles the left hand will fall into

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

the lap as the finger is removed, according to illustration following.



HANDS RESTING IN LAP.

### PERFECT RELAXATION.

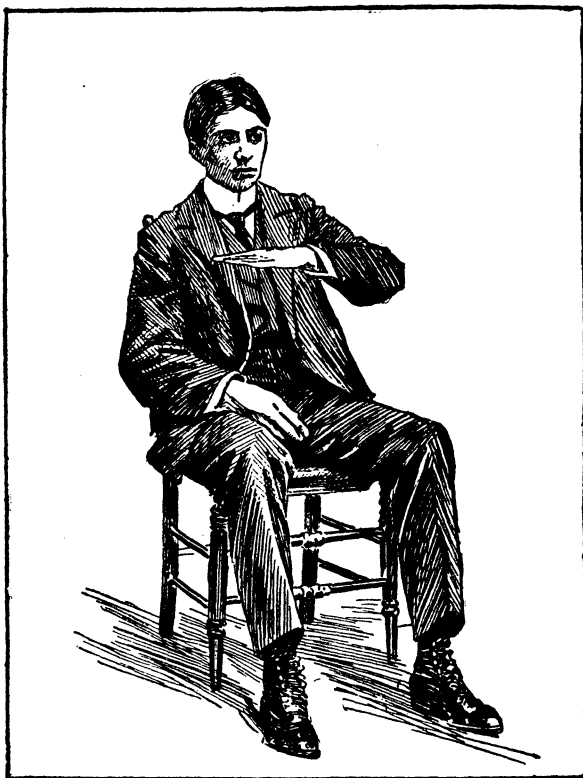
It is evident that if you place a book upon your fingers and remove your fingers quickly, the book will fall to the floor, so if the persons do as you direct, that is, if they let the full weight of their hands rest upon their fingers, it is evident that when their fingers are removed, the hands will fall. If the hands should not fall the persons have not complied with your instructions, that is, they have not devitalized themselves; they have not relaxed their muscles. You will probably find that a number of the hands will remain up, according to illustration shown on opposite page.

If the hand does not fall when you count three, but remains up, as shown in the illustration, you should explain to the sub-



## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

ject that he has not put himself in a passive state, and get him to try again. Upon a second trial he may be able to comply with your directions. The left hand must not be pushed or forced downward into the lap, but all the muscles in the left arm and



HAND REMAINING IN THE AIR.

hand should be completely relaxed and the hand and arm should fall as a dead, inert body—the same as a book would fall. Many persons believe that they can completely relax their muscles when they cannot do so. If one has not this ability it is well that he should find it out at once, so that he can practice until he attains it, because it means very much to his health and happiness. Fifty per cent. of the people who are cross and nervous are in this condition simply because they cannot place themselves in a passive state. They never secure absolute rest; the

## **HOW TO CONTROL PEOPLE IN THE WAKING STATE.**

nervous system is overworked and misery and unhappiness follow as natural and inevitable results.

### **SECOND TEST—DRAWING BACKWARD.**

#### **PREPARATION.**

Do not, under any circumstances, undertake this test until you have succeeded with the first test. Unless you master the tests in the order given we cannot be responsible for your success.

#### **THE SUBJECT.**

For the second test select some person whose hand fell quickly when you counted three, as explained in the first test, some one who is able, completely, to relax his muscles. A person whose hand remained in the air when you made the first test is not a fit subject for the second.

#### **POSITION.**

After having selected the subject for the second test, ask him to stand up, with his feet together, his head up, hands at his sides, and to close his eyes and relax his muscles. To ascertain if he is so doing put your hand on his shoulder and pull him back slightly. If he comes back easily he is doing as you direct; if he is standing with his limbs stiff and it is difficult to pull him back, he is not obeying instructions.

#### **A WORD TO THE SUBJECT.**

Explain to the subject that he should not resist the influence, but that when he feels an inclination to fall backward he should let himself go and that you will catch him so that he will not actually fall.

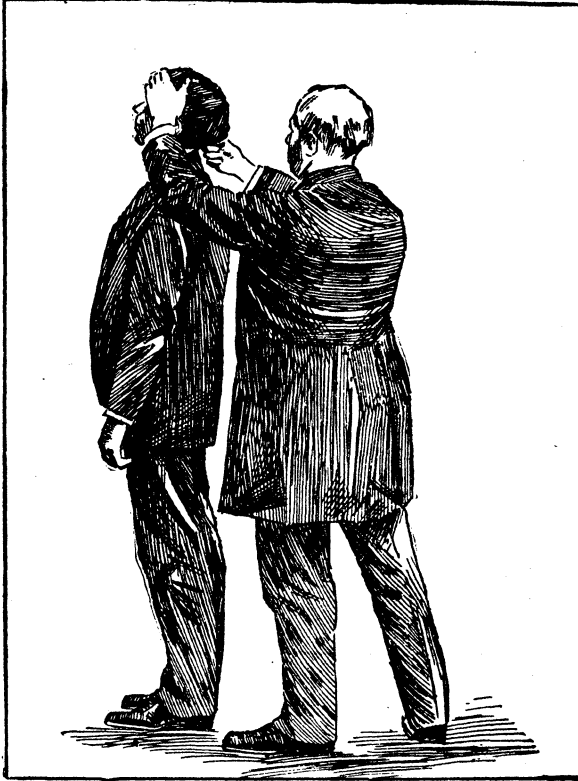
#### **PROCESS.**

If the subject is standing with his eyes closed and muscles relaxed, put the palm of your right hand against the back of his head at the base of the brain and ask him to rest his head upon your hand, as in the illustration.

Now put your left hand on the subject's forehead and push his head against your right hand slowly, as in the illustration following. Ask the subject to think of falling backward, or better, to repeat to himself the words, "I am falling backward, I am

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

falling backward," etc. Hold your hands still for thirty seconds and then say in slow but positive tones,—“When—I—draw—my—hand—from—you — you — will — slowly — fall—backward.” Now remove your left hand from the subject by drawing it backward across the side of his head above the ear, after which slowly withdraw your right hand.



HAND ON FOREHEAD, FALLING BACKWARD.

Remove the right hand so slowly at first that its motion is hardly perceptible. While you are withdrawing your right hand say to the subject,—“You are falling backward—you are falling backward.” Be sure to catch the subject when he falls, so that he will not hurt himself. If he does not fall backward at first, repeat the test. In making this test most persons remove the right hand much too rapidly. The more slowly you remove the hand the more likely you are to affect the person. Your

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

manner of speaking will also have much to do with your success. Do not speak loud, but speak positively.



**ILLUSTRATION OF THE MANNER IN WHICH THE HANDS ARE  
WITHDRAWN, SHOWING SUBJECT FALLING BACKWARD.**

### **IMPORTANT.**

After you have used the test of falling backward on those whose hands fell in their laps, use this same test on those whose hands did not fall, as you may affect a large number of those who do not even try to comply with your directions.

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.



DRAWING SUBJECT FORWARD WITH HANDS.

### THIRD TEST—DRAWING FORWARD.

#### PROCESS.

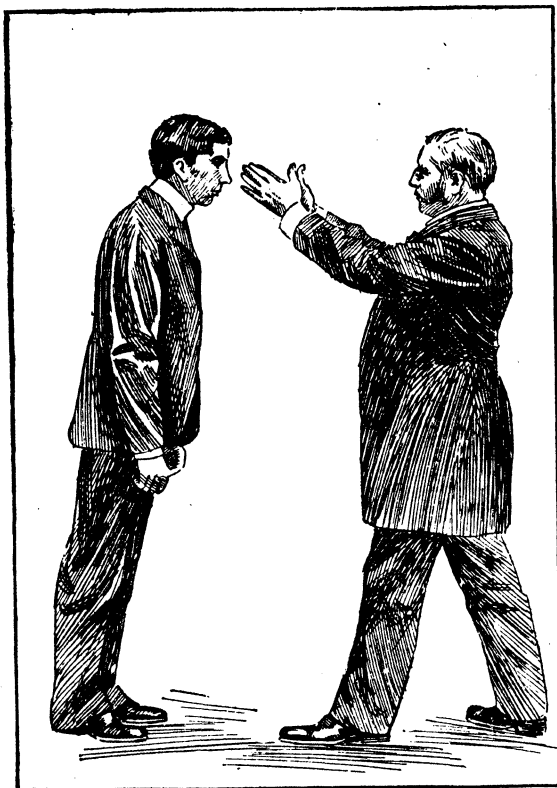
For this test select some one whom you have affected on the second test,—some one who fell backward very readily. Ask him to stand up in front of you and relax his muscles as indicated for the second test. Place your fingers on his temples, as shown in the illustration above. Hold your fingers on the temples for from ten to fifteen seconds. Ask the person to look directly into your eyes and you should look directly at the root of his nose between his eyes, with a firm and steady gaze. After holding your fingers on the subject's temples and looking at the root of the nose, as directed, for about ten seconds, say to the subject in slow but positive tones: "Now-when-I-withdraw-my-hands-you-will-fall-forward." Withdraw your hands very slowly from the



## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

subject and as you withdraw them say to him: "You-are-falling-forward; you-are-falling-forward; you-are-falling-forward." The illustration below represents the manner of withdrawing the hands.

When the subject falls forward be sure to catch him so that he will not hurt himself. Do not give up if you fail on the first trial. Nothing is accomplished without perseverance. Explain to the subject that he must not resist the influence.



WITHDRAWING HANDS.

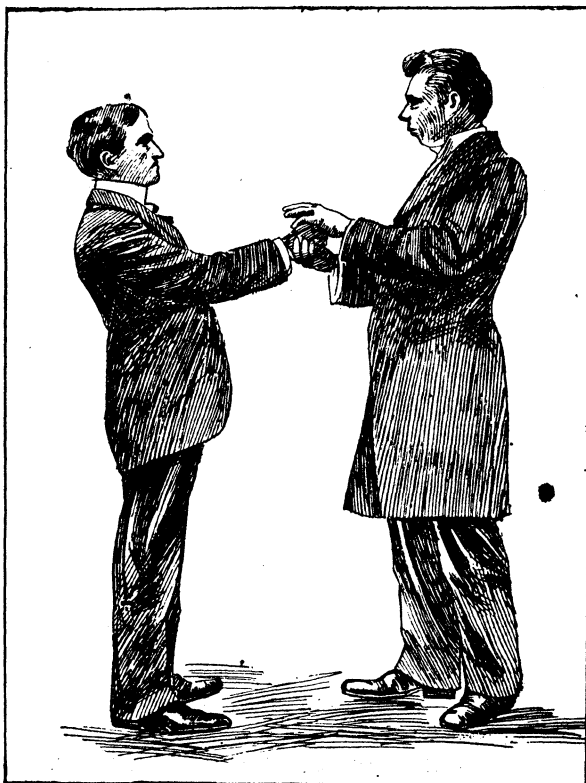
### FOURTH TEST—FASTENING HANDS TOGETHER.

#### PROCESS.

Do not attempt this test until you have been successful with the three preceding. For this test select some one with whom you were successful on the third test—someone who fell forward

#### HOW TO CONTROL PEOPLE IN THE WAKING STATE.

quite readily. Ask him to stand up and put his hands together with the fingers crossed. Ask him to push his hands very tightly together, to make his arms stiff and rigid, and to think he cannot take his hands apart, or better, to repeat mentally the words, "I can't get my hands apart, I can't get them apart, I can't get them apart," &c. The subject must not laugh nor treat the matter frivolously, but he must make up his mind that his hands are



FOURTH TEST—FASTENING THE HANDS.

actually fastened together. The operator should now place his hands on those of the subject and ask the latter to look him straight in the eyes. Let the subject be impressed that he must not look away, and if he attempts to do so the operator should command him to look into his eyes, the operator meanwhile should look at the subject between the eyes, at the root of the

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

nose, with a firm and steady gaze, never removing his gaze at any time for the slightest moment.

Now say to the subject in a positive tone: "You will find your hands are sticking together, tight, tighter, tighter, tight, and you can't take them apart." The operator should now remove his hands from those of the subject, so that the subject may have an opportunity to attempt to pull his hands apart. While the operator's hands are on those of the subject, he should move them around continually and gently press the subject's hands together, but at no time pressing hard enough to hurt the subject's hands in the slightest degree, as this would destroy all the effect.

If the operator prefers, instead of pressing the subject's hands, he may make passes down the subject's arms, commencing at the shoulders, passing down the arms and off at the hands, and repeating the operation until ready to give the suggestions that the subject cannot take his hands apart.

After the operator's hands are taken from those of the subject, he should keep telling him that he cannot take his hands apart, as the suggestion gains and holds its strength by repetition.

In giving the suggestions the operator should say in a positive tone, not very fast, "Now you will find your hands are sticking together tightly," and keep getting more positive and throwing more energy in subsequent suggestions until the climax is reached, when the subject is told that he cannot take his hands apart.

## THE FIRST TEST MAY BE OMITTED.

After you have been successful with the fourth test, and have fastened the hands of a number of subjects together so that they are unable to take them apart, you may omit the first test and thereafter commence with the second test, but never omit any test except the first, and if you wish to affect a large percentage of people it is usually better to commence with the first test. After you become experienced you can perform the tests very quickly. You will get so that you can fasten a per-

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

son's hands together almost instantaneously. Do not attempt anything beyond this point until you have thoroughly mastered all the preceding lessons.

## HOW TO REMOVE HYPNOTIC INFLUENCE.

### PROCESS.

As soon as the subject tries hard to pull his hands apart and is unable to do so, the operator should strike his own hands together quickly so as to make a sharp noise and say very posi-



POSITION IN AWAKENING SUBJECT.

tively, "All right, wake up, wide awake, all right," and continue repeating these suggestions, occasionally striking his hands together until the influence is entirely removed, which result will ordinarily be accomplished very quickly.

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

Should the subject's hands not come apart quickly, the operator should take hold of them, push them together closely, and say to the subject, "Now stop trying, stop pulling," and when the subject has done so, say "Now when I count three your hands will come apart." Then the operator should count "One, two, three," and just as he says "three" he should strike his hands together quickly so as to make a loud noise, and say, "Now take your hands apart, all right, wake up," &c.



SUBJECT UNABLE TO BEND HIS LEG.

### MISCELLANEOUS EXPERIMENTS.

#### OLD CUSTOM.

By the old methods you are taught to put a person to sleep before making his arms stiff or controlling him in any manner. This is entirely unnecessary; besides, it robs the student of valuable practice.

## **HOW TO CONTROL PEOPLE IN THE WAKING STATE**

### **A NEW WAY.**

If you wish to develop a strong personality and acquire the power of personal magnetism there are no better exercises than the tests for controlling people in their waking state. With a small amount of practice you will get so you can control a large number of persons almost instantly. For the following test select some person whom you have drawn backward and forward and whose hands you have fastened together.

### **HOW TO STIFFEN THE LEG.**

Ask the subject to place his weight on the leg you wish to make stiff, while you take hold of one of his hands. Tell him to look you straight in the eyes and think he cannot bend his leg, and when you rise, to let his eyes follow yours. The operator during this time is in a kneeling posture, as shown in picture. Now make a few passes down the subject's leg with one hand, commencing about six or eight inches above the knee and continuing downward until about six inches below the knee. While making the passes say in a very positive tone, "Now you will find your leg is getting stiff-stiff-stiffer-stiffer-stiff and you can't bend it. You will walk stiff-legged." As you speak the last words rise, keeping your gaze centered at the root of the subject's nose between the eyes, and pull him toward you actually causing him to walk stiff-legged. When he has walked fifteen or twenty feet remove the influence by striking your hands together and saying, "All right, wake up," etc., according to the method explained for removing the influence when the hands are fastened together.

### **HOW TO STIFFEN THE ARM.**

This process is similar to that used for the leg. Have the subject close his hand, and make his arm very stiff. Now take hold of his fist and make a few passes down inside of the arm, saying, "Your arm is getting stiff-stiff-stiffer-stiffer-stiff and you can't bend it. Try hard, the more you try the stiffer it will get." Remove the influence according to preceding instructions.



## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

### PREVENT SPEAKING THE NAME.

Stand in front of the subject and gently press down upon the "Adam's apple" of his throat a few times, saying, "Now when I count three you can't say your name. One-two-three. Now you can't say your name. You can't say it, try hard."



SHOWING PERSON TRYING TO THROW STICK DOWN.

### HOW TO KEEP A PERSON FROM THROWING A STICK DOWN

Have the subject take hold of a broom handle or a cane and ask him to look into your eyes and grasp the stick tightly; tell him to think that he cannot let go of the stick and that he will find when you count three that his hands are stuck tightly to it and he cannot throw it down, and the more he tries the tighter it will stick. "Ready-one-two-three,—now-you-cannot-throw-the-stick-down,—try-hard,— the-more-you-try-the-more-you-can-not."

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

### HOW TO KEEP A PERSON FROM SITTING DOWN.

Have the subject stand up; place a chair directly behind him. Tell him to look directly into your eyes. You should look directly at the root of his nose between his eyes. Tell him to make his legs perfectly stiff and to think that he cannot sit down, and that when you count three, he will find that his legs are



SHOWING PERSON WHO CANNOT GET UP.

stiff and rigid, and that he cannot sit down, that the more he tries the stiffer his legs will get. "Ready-one-two-three,—now-you-cannot-sit-down." After the subject tries for a few seconds remove the influence by slapping your hands together quickly and saying, "All-right—wake-up," etc.

## HOW TO CONTROL PEOPLE IN THE WAKING STATE.

### HOW TO KEEP A PERSON FROM GETTING UP.

Have the subject look directly in your eyes while you look at the root of his nose. Tell him to think that he cannot get up, and that when you count three he will find that he is fastened tightly to the chair and that he cannot get up; that the more he tries the tighter he will stick. "Ready-one-two-three,—now-you-cannot-get-up,—you-cannot-get-up."

In all these tests the subject must look directly into the eyes of the operator, while the operator should look between the eyes of the subject, keeping at all times a firm and steady gaze, never removing it for one instant until ready to remove the influence from the subject. All other tests of this nature are easily performed if the preceding are thoroughly mastered. The operator should never get discouraged. Be courteous and never show any disappointment at failure; merely remark, "We cannot expect to hypnotize everybody upon first trial," or something of this kind, and proceed with your work. There is a knack in hypnotizing which comes only from practice and experience. Patience and perseverance will bring this. Keep trying and you are sure to hypnotize a number of those you try.

Full and complete instructions in the art of hypnotizing will be found in other chapters of this work.—Editor.

## MAGNETIC HEALING.

By PROFESSOR JAMES R. KENNEY.

In this department the student should have practical instruction in the treatment of various diseases. When one thoroughly understands how to treat a few diseases he can readily apply the methods to any disease that may arise. A great mistake is made in criticising the medicines and methods administered by the physicians and healers of other schools. It is not only wrong in principle, and baneful in effect, but is a manifest spirit of jealousy on the part of the magnetic healer. Speak well of every one engaged in a like profession, no matter what his criticism of you may be and you will receive and merit the sympathy of the public, while he who condemns, will be the loser. As the limited space allowed this article will not permit a discussion of theories, I shall proceed at once to give the necessary details for treatment of diseases. The operator should begin by impressing the patient with his ability. This should be done by every word and action. Make him feel that you have the greatest confidence in magnetic healing, that you know you can cure him, if anyone on earth can, and that this method of treatment is peculiarly adapted to his disease. When the patient has stated his symptoms, the operator should say, "Mr. Jones, I can cure you. I can banish your disease. All I want you to do is to follow my instructions implicitly, the same as you would a physician's were the latter treating you." After you have talked a short time and told him of some of the cures you have made, or that have been effected by magnetic healing, begin the treatment.

The use of the breath has been found exceedingly beneficial in addition to magnetic treatment. Wherever the patient suffers pain, as well as in nervous diseases it should be used, in fact in all cases unless otherwise directed. Hot breath should be used in the treatment of some diseases and cool breath in treating others. To use the hot breath, fold a handkerchief or napkin so that you can force your breath through it. It may be folded in two or three thicknesses, dependent on the texture of the cloth. Then lay it

## **MAGNETIC HEALING.**

on the affected part and place your mouth firmly on the handkerchief, so that your breath will not escape at the sides. Your mouth should be shaped as in saying the word "Hah." Open the mouth wide enough to admit two fingers one above the other. Fill your lungs completely with air and exhale it through the handkerchief upon the spot where the patient locates the pain. This warms the affected part and also has a good mental effect upon the patient. This should be done about four or five times at each treatment. If more than one disease or trouble exists, use the hot breath on each affected part. The cool breath is made with the lips shaped as in saying "O." The mouth should be nearly closed, so as to require some effort to force the breath therefrom. In using the cool breath, blow upon the bare flesh of the affected part, beginning about 6 inches above the location of the pain, and continuing to about 6 inches below or until the breath passes off some extremity. The cool breath is used in diseases where severe inflammation exists or on burns. If the fingers are burned, begin at the back of the hand and blow all the way down to the end of the fingers.

## **TO TREAT HEADACHE.**

Seat the patient in a chair and close his eyes. Stand behind him and let his head rest against your body. Make passes with both hands, starting with the fingers in the center of the patient's forehead and passing around as far as possible just above the ears. Do this for five minutes, then exert a strong pressure with both hands for about thirty seconds, by placing the left hand at the back of the head and the right hand on the forehead. Next exert a similar pressure on the sides of the head for the same length of time, then step in front of patient and make a half dozen passes with three fingers of both hands, starting in center of forehead and gliding over the temples and off at the cheek bones. Place the same fingers on center of forehead and tell the patient to take a long breath and exhale it quickly. Make the patient do this three times and just as he expels his breath make the same pass. (Over the temple, &c.). Clap your hands sharply over his head and say positively, "Open your eyes." The moment he opens his eyes point your finger at him and say confidently, "Your head

## **MAGNETIC HEALING.**

does not ache now; your head is better, you feel better, don't you?"

### **TO TREAT NEURALGIA OF THE FACE.**

Have the patient seated in a chair, stand behind him and blow hot breath in both ears. Then make light passes with both hands over the affected parts, for ten minutes. Grasp the patient's head, left hand at the back, right hand at the forehead, and press firmly for thirty seconds, as in headache. Then stand in front of the patient and say to him, "Now, when you open your eyes, you will feel better in every way; all the pain is leaving you; every time I treat you you will feel better; open your eyes; you feel better, don't you?" All forms of neuralgia of the head should be treated in the same manner.

### **TO TREAT TOOTHACHE.**

Have the patient seated in a chair and tell him to close his eyes. Then make passes with the right hand over the affected part, starting a little above the tooth that is aching. If on the lower jaw, make passes downward along the jaw until you come to the chin, then repeat them. Make these passes for ten minutes, then blow hot breath in the ear on the side affected, or in both ears, if front teeth are affected. Do this four times, then make ten more passes over the tooth that is affected. Place the palm of your right hand on the side of the jaw over the tooth. Let it rest there for a minute, quivering the hand with nervous energy, then say to the patient, "Take a long, deep breath (see that he does) and exhale it as quickly as possible." Make him do this three times. Then stand in front of him and say, "Open your eyes." As his eyes open say to him positively, "It does not hurt you now." In treating these different diseases, your expression should indicate the thought that you would be surprised if he said it did hurt, or that he did not feel better. The student should practice these instructions over an imaginary patient. A coat rolled up will answer this purpose. When confident you know what to do, take the first opportunity of treating a patient.

### **RHEUMATISM IN HAND OR WRIST.**

Have the patient seated in a chair, and tell him to close his eyes. Take a seat facing him. Let him rest his hand upon your



## **MAGNETIC HEALING.**

knee while you make passes with both hands, about six inches above the wrist. If the right hand of the patient is affected, rest it upon your left knee. Make passes with left hand along upper part of the arm, while with the right hand you make passes along the under part, or opposite to left hand, down the arm to tips of patient's fingers. Always start each pass six inches above the wrist. Do not rub up and down. Make the passes for about fifteen or twenty minutes, then blow hot breath three or four times over the spot where the patient feels the most pain. Make a few more passes as given above. Now have the patient take a long breath and exhale it quickly four times, and say to him, "When your eyes open you will feel ever so much better. Each time I treat you you will positively feel better. Every time I treat you you will notice a great change in your condition. Open your eyes." As his eyes open, say to him, "You feel better, don't you?"

## **TO TREAT EAR TROUBLE.**

All diseases of the ear are treated in the same manner. Have the patient seated in a chair with his eyes closed. Blow the hot breath in each ear five times, then standing in front of the patient place the second finger of each hand in each of his ears at the same time, quivering the fingers (lightly) while in the ears, with nervous energy, for thirty seconds, then draw them straight out from the ear about six inches from the head. All the time you are giving this treatment, will determinedly that all of his trouble is leaving him; it is going; he will feel better, etc. This should be observed in treating every disease. Now tell the patient to take a long breath and exhale it quickly. Have him do this three times, then say to him, "When I count three, open your eyes, and you will feel ever so much better." Then count one, two, three, and as his eyes open, say to him, "You feel better, don't you?"

## **BACK TROUBLE.**

Have the patient stand up, if able; if not, have him lie down, face downward on the bed. If standing up, stand behind him and make passes with both hands, starting about six inches above the location of the disease, passing down over left hip. Make these

## MAGNETIC HEALING.

passes with both hands at the same time for ten minutes, then blow the hot breath on the affected parts, four times. After this make some passes as before, by quivering the hands as they pass over the affected parts. Do this with nervous energy, at the same time concentrating your mind upon the patient as follows: "All pain is leaving you; you are positively feeling better;



TREATING FOR BACK TROUBLE.

you will notice a great change in your condition; all this trouble is leaving you." Then tell the patient to take a long breath and exhale it quickly. Have him do this four times and say to him, "When I count three, you will open your eyes and feel much better." Stand in front of him while counting and when his eyes open point your finger at him and say confidently, "You feel better, don't you?"

Kidney and liver diseases come under the head of back trouble and are treated in the same way.

## MAGNETIC HEALING.

### TO TREAT PARALYSIS.

All forms of paralysis, locomotor ataxia, etc., are treated in the same manner. It is necessary that the patient should be undressed for this treatment and covered with a sheet. Have him lie face downward and slap the entire spine, commencing at the top, gradually working downward to the end of the spine. The slapping should be kept up rapidly for five minutes, as hard as can be borne by the patient, without too much pain. Try to have the back in a ruddy glow when you get through, then making light passes with both hands for about ten minutes, starting at the neck and passing down the spine; then massage the affected parts. This is done by placing both hands around the limb affected, and rolling the hands back and forth quickly. Do this five minutes, then knead the muscles for two minutes and make light, quivering passes over the entire body for ten minutes, starting at the back of the head and going over the entire body to the tips of the toes. Turn the patient on his back and make passes over the sides of the face, down and over the front part of the body to the end of the toes. Blow hot breath four times at the base of the brain, also at the small of the back and over the heart. Then say to the patient, "Take a long breath and exhale it quickly." Have the patient do this four times, then say to him, "Open your eyes," and as his eyes open, say confidently, "You are feeling a great deal better, are you not?" After the patient has rested for five minutes, he should attempt to walk. If paralyzed in the limbs, assist him as little as possible. If he says he cannot move, make him move; he may think he cannot because the muscles and brain have been lying dormant, but he must be forced into action. Have him walk a little farther each day. He should be treated daily and should be made to walk a little every hour of the day, but should not over-exert himself. He will soon have confidence in himself and readily take to this exercise. If affected in the arms, have him stand and swing them in a circle; he may not be able to do this at first, but have him persist in the effort to exercise the muscles as much as possible. An elastic exerciser which can be purchased at any book store is splendid for this. This is the most difficult treatment to give in Magnetic Healing, and I would sug-

## **MAGNETIC HEALING.**

gest that the student give this a very careful study and practice it with a model until he thoroughly understands it.

### **DISEASES OF THE BOWELS.**

All diseases of the bowels are treated in the same manner, diarrhoea, constipation, etc.; also womb trouble.

Have the patient lie on his back and close his eyes; make passes with both hands, from the pit of the stomach down over the bowels to the lower part of the body, passing the hands across the front part of the hips. Make these passes fifteen or twenty times, then blow hot breath four times upon the part of the body located as the seat of the disease. After this make ten or fifteen more passes. Then tell the patient to take a long breath and exhale it quickly. Have him do this four times and say to him, "Now when you open your eyes all this trouble will be gone; one, two, three, open your eyes." As his eyes open say to him, "You feel better, don't you?" It is not necessary that the operator should know the nature of the disease which he treats; its location or a knowledge of the part affected is all that is necessary.

### **HEART DISEASE.**

All forms of heart trouble are treated alike. The patient should lie on his back and close his eyes. The operator should make passes with both hands in a half circle on the body over the heart. The half circle should be made to the right or in the same direction as the hands of a watch move, were it lying face upward on the patient's body. Make these half circle passes for ten minutes, starting a little below the collar bone and passing around the left breast, the hands passing off about two inches above the pit of the stomach. Blow the hot breath right over the heart five times. Make ten or more of the half circle passes, then quivering passes (with nervous energy) in the same direction, for three minutes. Then say to the subject, "Now when I tell you to open your eyes, you will feel ever so much better, you will continue to improve daily." Treat each patient daily until cured.

## MAGNETIC HEALING.



TREATING FOR HEART TROUBLE.

### ST. VITUS'S DANCE.

To treat this disease the patient should lie face downward with his eyes closed, and the passes be made over the entire body as in paralysis. Make these passes for ten minutes, then turn the patient upon his back and make passes over the front part of his body, as in paralysis. Do this ten minutes. Blow hot breath over the heart, turn the patient on his face again and blow hot breath upon the base of the patient's brain and the small of his back. Then say to him, "Take a long breath and exhale it quickly." Have him do this three times and tell him when he opens his eyes he will feel much better; tell him to open his eyes.

### NERVOUS DISEASES.

Nervousness, insomnia, general debility and, in fact, all nervous diseases, are treated as follows: Have the patient lie down

## **MAGNETIC HEALING.**

with his eyes closed. Make passes over the entire body, back and front, as explained in paralysis. Use hot breath over the heart, base of the brain and small of the back. Then make quivering passes over the entire body, front and back, after which say to the patient, "Now, Mr. Jones, when you open your eyes you will feel better in every way, nothing will make you nervous, you will continue to improve daily. Open your eyes." As his eyes open, say to him confidently, "You will feel better every hour of the day."

## **TUMORS.**

Let the patient lie in such a position that you can reach the tumor. Tell him to close his eyes. Make downward passes with both hands over the tumor. If it is on the left breast, start three inches above, coming down over it and three inches below. Do this twenty minutes, then blow the hot breath upon it five or six times. Make twenty or thirty quivering passes over it in same direction. Place your right hand upon it and say to the patient, "Take a long breath and exhale quickly." As he exhales, make the passes downward over it (quickly); do this four times, then say to the patient, "Every hour from now on this tumor will decrease; it will become smaller every day; you will notice a great change in a very short time." Then say, "Open your eyes." Tell him that in a short time the tumor will go away.

## **THROAT AND LUNG TROUBLE.**

Have the patient lie on his back with his eyes closed, and make passes with both hands, the right hand starting at the left side of the patient's neck, just below the back of the ears, the left hand starting at the right side. Make both of these passes at the same time, drawing them toward the center of the throat, the finger tips passing down the front of the throat to the chest. Then draw them over the breast, bringing them together again at the pit of the stomach. The hands should separate at the bottom of the throat and come together at the pit of the stomach. Make these passes for ten or fifteen minutes, and blow the hot breath upon the affected parts. Then make quivering passes in the same direction. Do this for one minute, then rest the hands upon the affected parts and tell the patient to take a long breath and exhale

## **MAGNETIC HEALING.**

quickly. Do this three times, then say to him, "When you open your eyes you will feel better. Each day I treat you you will positively feel better."

If he has lung trouble tell him to practice the following breathing exercise for five minutes each morning upon arising, viz.: To stand in front of an open window, so that he can get the fresh air, and fill his lungs as full as possible; hold the air for half a minute and exhale it slowly until all the air is out of the lungs, then slowly fill them again. This should be done night and morning, and out in the open air two or three times daily. While he is doing this tell him to concentrate his mind determinedly on the fact that his lungs are becoming stronger, that each day he will positively feel better. Tell him that during the time he is taking these exercises, he must concentrate his mind on "feeling" and "getting" better.

## **HOW TO CURE DISEASES AT A DISTANCE.**

Treating patients at a distance should be arranged by correspondence. Two periods daily, convenient for operator and patient being determined upon, the following should be observed: Tell the patient to go into a room by himself, close the blinds and make the room as dark as possible, lie down on a bed or couch and concentrate his mind on the following suggestions: "All this disease is leaving me; I am positively feeling better; after each treatment I will notice a great change in my condition; I will soon be well; I am positively getting better." Tell him to repeat these suggestions for fifteen minutes, which is the length of time a treatment should last. At the same time, you should concentrate your mind upon the suggestions or in other words repeat mentally, without allowing other thoughts to enter your mind, "Mr. Jones, you are positively feeling better; after each treatment you will notice a great change in your condition; you will soon be well; you are positively growing better." All diseases are treated at a distance in the same way. The cure is brought about through a combination of auto-suggestion and mental telepathy.



## **MAGNETIC HEALING.**

### **CONTAGIOUS DISEASES.**

Never under any circumstances, treat contagious diseases, as you are not only liable to contract them yourself, but communicate them to you other patients, and you cannot afford to take the chance. Physicians do not incur as much risk.

### **DANGEROUS CASES.**

The student should never accept a dangerous case without the aid or assistance of a physician or surgeon. You would be more severely criticized for the loss of one patient than a physician for the loss of ten or twenty. If you think the patient is in danger, call a physician and work with him, for if the patient should then die, you would not be held responsible.

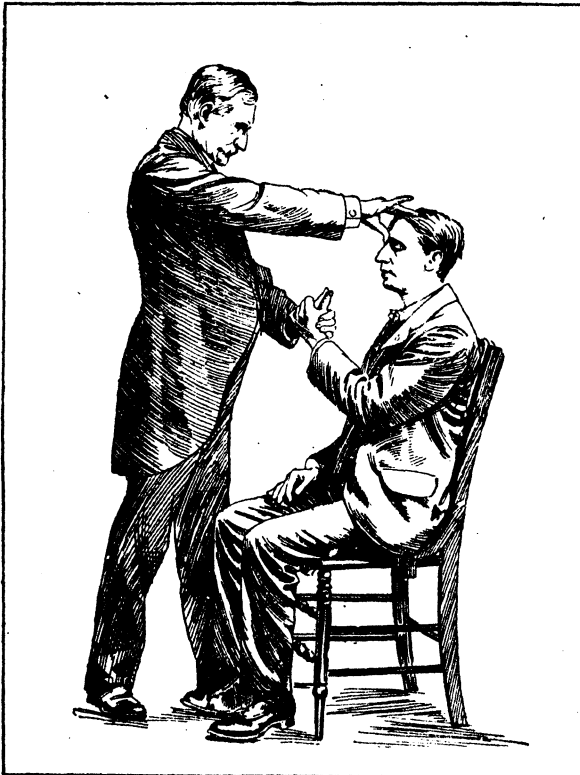
## HOW TO HYPNOTIZE.

By L. E. KASSEALL.

In this article I shall give the student my three favorite methods of producing hypnosis, and in doing so I shall endeavor to explain the methods so that the student may learn just how to hypnotize and mesmerize.

### METHOD NO. 1.

Have the subject seated in a comfortable chair or lying on a bed or couch. Place the thumb of the subject's left hand against your left thumb, with the inside of the thumbs together.



METHOD NO. 1.

## HOW TO HYPNOTIZE

Then grasp, with the fingers of the left hand, the base of the subject's left thumb, between the thumb and first finger. The pressure should be firm without hurting the subject. The thumbs should be in a perpendicular position. With your right hand press the subject's fingers over the back of your thumb and tell him to grasp it firmly, to close his eyes and intently concentrate his mind on the following suggestions: "I am so sleepy—so tired and sleepy—I cannot think of anything but sleep."

After you tell the subject to think of these suggestions, place the three fingers of your right hand, spread apart, on the top of the subject's head, a little toward the front, with the thumb of the right hand resting on the bridge of the nose, or between the eyebrows. You should exert an inward and downward pressure, being careful not to hurt the subject. Then suggest to the subject in a slow, positive, monotonous tone, "You are becoming drowsy—everything is getting dark to you—you are so tired and sleepy—you cannot hear any sound but my voice—when I count ten you will be sound asleep. One-two-three-four-five-six-seven-eight-nine-ten." You should count slowly and distinctly. As you finish counting ten, continue to suggest, "You are so sleepy—you are breathing deeper—you are breathing heavier—you cannot hear any sound but my voice—if anyone should call you, you will not answer. You cannot hear anything but my voice." These suggestions should be repeated until the subject is fast asleep. If you do not get the subject to sleep the first time you try him, arrange a sitting for another day. He should be treated daily, giving him at least a half hour's trial at each sitting.

## METHOD NO. 2.

Have the subject seated in a common kitchen chair, so that the shoulders are above the back of the chair. Tell the subject to sit with his feet flat on the floor, to rest hands on knees, to relax all of his muscles, to close his eyes and intently think of sleep. Stand on the subject's right side, place the thumb of the right hand on the subject's right temple and the first three fingers of the right hand on the subject's left temple; the pressure should be light. With the left hand grasp the subject at the back of the neck, the idea being to prevent the circulation of blood in the

## HOW TO HYPNOTIZE.

head as much as possible. Do not grasp the neck so as to hurt the subject, though the pressure should be firm. Take as much of the neck in your hand as possible, then tell the subject to relax his muscles, especially those of the neck. Then roll the subject's head to the right, making as large a circle as possible; the movement should be slow. All the time you are doing this, suggest to



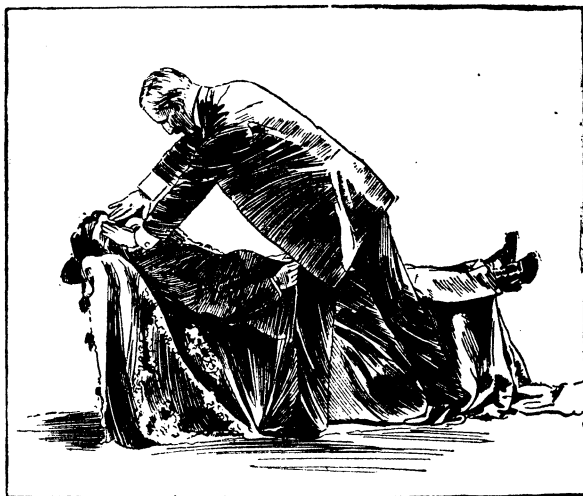
METHOD NO. 2.

the subject the same sleep formulas given in Method No. 1. 'After you have rolled the head for five or ten minutes, gradually make the circle less until it stops altogether. Keep the left hand in the original position, but drop the right hand to the subject's breast and as he exhales his breath, press inward; as he inhales relax the pressure, and at the same time suggest, "You are breathing deeper—you are breathing heavier—you are breathing deeper—you are breathing heavier." These suggestions should be re-

## HOW TO HYPNOTIZE.

peated for two or three minutes, then the subject is prepared to receive the suggestions you wish to give him. The head should be rolled in the direction the hands of a clock move, if placed face upward on top of the subject's head. I have found this method superior to any other which I have tried, altogether others will often produce the effect when this one will not, and vice versa.

### METHOD NO. 3.



METHOD NO. 3.

Have the subject lie down on a couch or bed, tell him to close his eyes, think of sleep and relax all of his muscles. Tell him to try to give up to the suggestions which you are about to make. Have the arms lying straight down from the sides. You should place the three fingers of both hands in the center of the forehead, making a pass with both hands at the same time from the forehead down over the temples to and off the cheek bones to the shoulders, then on down over the arms, and off the tips of the subject's fingers. The pressure should be very light. This pass should be made slowly, and at the same time, you should suggest, "You are becoming drowsy—everything is getting dark to you—you are so tired and sleepy—you cannot hear sound but my voice—when I count ten you will be sound asleep. One-two-three-four-five-six-seven-eight-nine-ten."

## HOW TO HYPNOTIZE.

The passes should be made for fifteen or twenty minutes. The subject is then ready to receive the suggestions you wish to give him. At the end of each pass, your hands should close, coming back in a circle, and the fingers should not open until ready to be placed upon the forehead the next time. This is an excellent method to use upon sick persons or those who are lying down.

In many cases the student will place the subject under hypnosis at the first sitting, but sometimes it is necessary to continue these sittings for a long time. It depends entirely upon the subject; if he is amenable to your suggestions the effects are quickly produced. After you succeed in getting the subject hypnotized once, it is much easier to do so the second time, and you can make the subject act out any scene as described by another author under the head of "How To Give Hypnotic Entertainments."

After you put on a few mental scenes, (or scenes where the subject is unconscious), it is not necessary to re-hypnotize the subject to put on the next scene. Simply tell him to close his eyes, place the fingers of your left hand on top of his head with the thumb resting on the bridge of the subject's nose, between the eyebrows, and say to him, "Now, when you open your eyes you will see so-and-so." For instance, if you were going to make the subject believe he is fishing, you would say to him, "Now, when you open your eyes you will see a beautiful stream of water. You are sitting upon the bank of this stream and you want to fish. I will give you a fishing-rod, you can bait your hook and have a splendid time." Then say to the subject, "Open your eyes." Just the moment his eyes open, your right hand should be ready to direct his gaze to the stream of water and at the same time say, "Do you see that stream of water?" making a gesture toward the stream with your right hand. If he says no, make the gesture over and over again, until he sees it. It does not, as a rule, take more than four or five of these passes to make the subject see the water, then you can give him the other suggestions, relative to the fishing-rod, etc

## HOW TO MESMERIZE.

By L. E. KASSEALL.

The subject should lie down in a comfortable position, with the arms lying relaxed at the sides of the body. Tell the subject to close his eyes and try to go to sleep. Look intently at the subject, at the root of the nose, and make passes with both hands, commencing with the three fingers of both hands, starting at the center of the forehead. (See Method No. 3 in hypnotizing.)

Instead of the pass down the arms, as in hypnotism, it should continue over the body, down the limbs, and off at the toes. The right hand should pass down the left part of the subject's body and limb, and the left hand down the right portion of the subject's body and limb. As the fingers pass off the toes, the hands should be closed and brought back in a circle, and not opened until just before you place them on the forehead again.

These magnetic passes should be made for ten or fifteen minutes, and all the time you are making them you should determinedly will, "You are going sound asleep—fast asleep—sound asleep." You should not give suggestions verbally in mesmerizing until after you have placed the subject in a sleeping condition.

After you have made these passes for ten or fifteen minutes, repeat passes without contact, i. e., make the passes in the same direction as given in contact; they should be made about two inches from the subject's face, body, etc. This method is very effective in many cases, as some people go to sleep much more quickly when passes are made without contact. It also disturbs some people to make suggestions verbally, and in these cases you will find the mesmeric method, without contact, much superior to any other.

## **HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.**

**EDWARD H. ELDRIDGE, A. M., Professor of Psychology, Temple College, Philadelphia.**

In commencing your experiments in hypnotism, the selection of a suitable subject is a point of vital importance. After the subject has been secured, endeavor by every means at your disposal, to convince or persuade him that you are a master of the art. Endeavor to inspire confidence. Remove from the subject any apprehensions he may have as to the injurious effects of hypnosis. Explain to him the nature of hypnotism and disabuse his mind of the common belief that hypnotism implies the influence of a strong mind over a weak one. It is practically impossible to hypnotize a man who is not willing to do as you say, and a man who sits down with an "hypnotize-me-if-you-can" expression does not make a good subject.

I shall endeavor to explain briefly how to hypnotize and how to awaken a subject. Before describing hypnosis proper and explaining how to induce it, let us endeavor to produce some physical effects which although not properly hypnotic, will enable us to judge better as to the susceptibility of our subject and possibly to inspire him with greater confidence for further tests.

### **HOW TO MAKE A SUBJECT FALL BACKWARD.**

After you have secured, as much as possible, the confidence and willingness of the person with whom you are about to experiment, request him to stand in front of you with his eyes closed, his feet together, and his arms hanging loosely at his sides. Tell him to try to think what it would feel like if he were falling over backward. Ask him not to try to fall, and not to resist the tendency to fall. Explain to him that there is no possible danger in this, and that if he should fall you will catch him.

When you are certain he understands you perfectly, take your position back of him, and, using both hands, gently stroke his forehead from the middle, back toward the sides. Continue this slow stroking for some time, suggesting at the same time, in a low, monotonous tone, "Now you feel like falling—you find you



## **HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.**

are coming over backward; back-back-back." Vary the stroking of the forehead by running your finger down the back of the head until you reach the hollow part of the neck. Press on this a little and then gradually pull the finger away and downward.

In many cases you will find by this time a tendency to sway over backward. Some will simply sway and will resist; others will fall suddenly; a few will seem not to be affected at all. If you are not successful on the first trial, make another attempt. With repeated trials you will find that a very large proportion of those you try will tend to fall backward.

It sometimes happens that when they fall backward they keep their eyes closed and seem to be asleep. If this is the case, simply clap your hands together, or snap your fingers, and say in a decided tone, "All right!" Very few of the subjects, however, will go to sleep in this experiment. They are not hypnotized in the sense we generally use the word, although they are unconsciously acting out your suggestion.

## **HOW TO CAUSE A SUBJECT TO FALL FORWARD.**

In this experiment request the subject to stand facing you with his eyes open and feet together. Have him look directly into your eyes, or at a small, bright object which you hold a few inches in front of his eyes. Request him to imagine what it would feel like to fall toward you. Stare at him steadily for a few moments and then gradually draw yourself, or the object at which he is gazing, away from him and downward. Do not move too rapidly and stop if you see there is not a tendency on his part to follow.

If you perform this experiment carefully, you will find that in many cases the subject will fall toward you. There is very little likelihood of his going to sleep, and if he does, he can be awakened in the same manner as in the preceding experiment.

## **HOW TO CLASP THE HANDS TOGETHER.**

After placing the subject on a chair in a comfortable position, request him to clasp his hands together with the arms straight and the fingers interlocked. Stand in front of him and request him to stare into your eyes. While he is staring at you, slowly stroke his arms downwards and say to him, "You will find your

## HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.

arms are getting stiff. The muscles are becoming more and more rigid. Your elbow joint is getting so you cannot bend it and your fingers are getting stuck fast together. Your arms are stiff, you cannot bend them. Your hands are sticking tighter and tighter together." Be very careful that the subject continues to look directly into your eyes. If his attention wanders for a moment, say to him sharply, "Look at me! Look at me!" and then continue with the formula already given.

If you succeed in convincing the subject of your earnestness and ability, in a very short time you will notice a faraway look in his eyes, and at this time his hands will probably be stuck together. When you think he has reached this stage (and it is quite possible to talk to him so long that he will reach and pass it) say to him, "Now your hands are stuck fast, fast, fast; it is impossible for you to take them apart; they are stuck fast together. Try to get them apart. You can't do it. Try again. You can't succeed, but try."

In many cases it will be utterly impossible for the subject to unclasp his hands. In some instances they will stick a little, but with the exertion he will be able to open them. In a few cases there will be no feeling whatever. Do not permit the subject to remain under this strain of endeavoring to pull his hands apart for too long a period, but when you are convinced that he cannot succeed in getting them apart, clap your hands together, or snap your fingers and say to him, "All right!" and you will find he can take his hands apart without any difficulty.

Let me guard you especially against losing control of yourself. Don't forget that the subject will in a measure act as you suggest. If the subject should not be able to take his hands apart at once when you tell him to, do not allow yourself to become hysterical. If you do, there is danger that he may become excited or hysterical in imitation. Tell him decidedly that he is all right, that he can now take his hands apart; and you will find no difficulty.

It is possible to produce many muscular effects similar to the above, without putting the subject to sleep. Among those which are frequently tried may be mentioned that of causing the subject to forget his name. In this you stare at him as before, move

## HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.

your fingers around the muscles of his mouth and suggest to him that he cannot open his mouth. It is also possible, by the same method, to make one leg stiff at the knee joint so the subject cannot bend it. Another interesting experiment is that of causing the subject to rotate his hands around each other, imitating your motion. Suggest to him that his hands are going faster and faster, and finally tell him he cannot stop them. In many cases the subject will not be able to discontinue the motion.

It is possible to cause these muscular contractions without sleep, and some writers would say they could not properly be included under hypnosis. That is a matter upon which opinions may differ, but they are certainly conditions in which the subject is more susceptible to suggestion than in his normal life.

Before we consider how to put a subject to sleep, let me warn you once more to be very careful to convince your subject before you begin, that you know just what you are talking about. Try to explain to him that it is not the weak-minded who are the best hypnotic subjects, and that the question of being hypnotized does not depend at all upon the strength of will.

Never for a moment lose control of yourself or your subject. If he does not arouse the first time you tell him to, do not become frightened. The subject will very quickly observe any excitement on your part and is apt to be influenced by it. If he sees you are nervous, he grows nervous, and the result may be a severe case of hysteria, which although it is not likely to do any especial harm, is not pleasant, and will probably influence people, and justly so, against permitting you to experiment with them. If you cannot control your own feelings, do not try to hypnotize.

### HOW TO PRODUCE SLEEP.

There are several methods which may be employed in putting a person into a hypnotic sleep. They all have as a foundation the tiring of some one of the sense organs. The most common way of operating is to place the subject in a comfortable position and hold a bright object like a silver lead pencil holder, a small coin, or something of this nature in front and a little above the eyes. Have him stare at the object steadily, until there is a perceptible drooping of the eyelids and dilation of the pupil. When the subject has reached this stage, tell him to go to sleep. Repeat the

## HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.

suggestion that he is going to sleep, many times, and sleep will frequently follow.

Sometimes a headache follows the induction of hypnosis by the staring method. For this reason many experimenters prefer to use a method which does not necessitate the prolonged strain upon the eyes. An example of this method may be given as follows:

Place the subject in a chair, with the head leaning back, as comfortably as possible. Ask him to look you intently in the eyes, as you stand in front of him. Move your hands slowly across his forehead from the middle to the outside, saying to him in a monotonous tone, "Your eyelids are getting heavy, and your eyes are becoming watery. Your eyelids are getting heavier and heavier and you cannot keep them open any longer. You are getting more and more sleepy, sleepy, sleepy. You are going to sleep, fast asleep, sleep, sleep." You will generally find this "talking sleep" and the smoothing of the forehead sufficient. When the eyes close, and the subject appears to be asleep, suggest to him, "Now you are asleep, your head is getting heavy; it will fall over to one side," slightly pressing the forehead on the side opposite to that toward which you wish it to fall. "Your head is getting heavier, heavier all the time. You cannot hold it up. You are fast asleep, sleep, sleep." If the head falls over, you may be reasonably sure that the subject is in a sleep in which he will accept many suggestions.

Nearly all persons can be hypnotized to some extent. A very large proportion can be put to sleep. But the number who can be made to follow suggestions while sleeping is very much smaller. When you are sure that the subject is asleep, you can suggest numerous illusions to him, but be careful not to suggest more than one at a time, and always remove the first suggestion before you give the second.

### FLOWER'S METHOD FOR PRODUCING SLEEP.

Before giving a few instances of illusions created by suggestion, we will give another method for putting subjects to sleep. This method was suggested by Sydney Flower, the editor of "Suggestive Therapeutics," and in my own practice I have found it one of the most effective ways of producing hypnosis.

## HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.

The essential thing about Dr. Flower's method is, that while the operator slowly counts, the subject should open and close his eyes, keeping time with the counting. Several modifications of this method have been used. Probably the simplest one is the following: Place the subject in as comfortable position as possible, and standing in front of him, look into his eyes and have him look into yours. Tell him that you are going to count to him slowly, and that as you say each number you wish him to close his eyes, then to open them and be ready to close them again by the time you name the next number. For instance you slowly count, "One-two-three-four-five," etc. At each count, the subject closes his eyes and opens them before the next count. You will find, as you continue the counting, that the period during which the eyes remain open becomes shorter, and finally, instead of the eyes opening, there will probably be only a movement of the eyebrows.

Many subjects will go to sleep under this method by the time you have counted fifteen or twenty, and it is rarely necessary to count over one hundred. When you find the eyes have closed, and the subject does not seem to be able to open them, instead of continuing the counting, begin to say, (and be sure you don't change the rhythm of your previous tones) "Sleepy, sleepy,—you are going to sleep,—fast, fast asleep, asleep, asleep."

## HOW TO CREATE ILLUSIONS.

It is easier to create an illusion than a hallucination; that is, it is easier to give a man a cane or an umbrella and tell him it is a fishing rod and make him believe it, than it is to convince him that he holds a fishing rod in his hand when really there is nothing there.

Suppose you desire to make a man go fishing. After putting him to sleep by one of the methods described, say to him, "Now when you open your eyes, you will see a beautiful stream. You will go fishing in this stream." Say this to him slowly, decidedly and convincingly. Repeat the idea to him several times, and then say, "Now open your eyes. See the water? Here is a fishing rod."

He will open his eyes, and at first may appear somewhat dazed. You point to the carpet in front of him and say, "Now

## HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.

you see that stream, why don't you go fishing?" In many cases the subject will accept the suggestion.

I do not intend to describe in detail the numerous illusions which may be produced by means of hypnosis. The one illustration will show the method to be employed in all cases. Suggestion is the key-note to hypnotism. The thing to be done first, is to put the subject into a deep sleep, then tell him just what you want him to do. Make your instructions brief, clear and emphatic. Almost any illusion may be produced by simply suggesting it to the subject when he is deeply asleep.

Subjects will frequently decline to do things which are opposed to their ideas of right, or to their inclination. It is sometimes almost impossible to get a hypnotized subject to take a drink of whisky. I have had difficulty in persuading a diffident man to make a speech. This element of self-suggestion is one we must consider. The subject's self-suggestion must be overcome before he will comply with your request. Sometimes these self-suggestions may be overcome by repeated suggestions on your part, but it is often impossible to persuade a man to do something to which he is strongly opposed.

## HOW TO AWAKEN A SUBJECT.

In nearly all cases a slight shock, such as the snapping of the fingers or the clapping of the hands, repeated a few times, together with the assurance, "You are all right. Wake up!" will be found sufficient.

If, however, the subject does not arouse immediately upon your suggestion, remember there is no danger in hypnotic sleep. Let me repeat once more, "Do not lose control of yourself. Do not let the subject see you are losing control of him." The subject will awaken of his own accord if left alone, or rather, he will pass from a hypnotic into a natural sleep, and will awaken at the proper time.

It is wise before attempting to arouse the subject, to suggest to him, "Now I am going to awaken you, and you will feel all right. Your head will be clear, and you will feel just as though you have had a refreshing sleep." A suggestion of this kind frequently saves a slight headache which some subjects are liable to, especially when hypnosis has been induced by means of staring.

## HOW TO HYPNOTIZE AND AWAKEN A SUBJECT.

Sometimes we find a subject who will not awaken at the simple command and the snapping of the fingers. Fanning is sometimes of assistance in such a case, and blowing on the eyes will frequently arouse the subject when a simple command will not. In rare cases the subject refuses to awaken even after the fanning and the blowing on the eyes. The difficulty seems to be that he realizes he is so deeply asleep that it appears impossible for him to awaken so quickly. In this case it is wise to talk to him in this fashion, "Now, I want you to wake up, and I am going to count five. Will you promise to wake when I reach that number?" After getting his promise, count slowly, and as you say "Five," clap your hands together suddenly and say sharply, "Now you are all right, wake up." Repeat this two or three times and the subject will probably awaken.

If the subject still refuses to arouse, tell him that he must wake up, that you won't permit him to sleep any longer, that he is simply making a fool of himself, and he must wake up. Tell him that you will give him five minutes more and then he must awaken. Go away from him, return at the end of five minutes and say, "Now you are all right, and this time you are going to awaken. You understand?" Make him answer you, if possible, and then tell him, "Now when I count five you will be wide awake and feel all right." Count five. Strike the hands together as before.

Don't hurry the subject too much. He feels very sleepy and it seems to him impossible to arouse so quickly. Sometimes you will find that he will awaken and then go to sleep again. In cases of this kind, it is wise to give the suggestion before you arouse him, that when he wakes up he will be all right and will not be sleepy, but will stay awake. Impress this on him and then arouse him.

In rare cases it has been necessary to walk the subject about the room, to beat the soles of the shoe with a book, to even strike the face with wet towels. But remember this, there is no danger to the subject if he does not awaken immediately. He will simply go into an ordinary sleep. Remember this also, in ninety-nine out of one hundred subjects there is not the slightest difficulty in awakening them.

# HYPNOTISM.

By CARL SEXTUS.

---

## IMPRESSIONS AND SUGGESTIONS.

"All truth is precious, if not all divine,  
And what dilates the pow'rs must needs refine."

—Cowper.

"Know Thyself."

"The greatest study of mankind is man."

—Shakespeare.

Hypnotism is the name for mesmerism and animal magnetism. Hypnotism (from the Greek word *hypnos*) is the science of that sleep-like state which manifests itself by nervous phenomena. It may be produced by the influence of another or it may be self-induced. The young are more easily hypnotized than the old. Those who are concessive and passive, and who can and are willing to concentrate their attention on the intended sleep, are most susceptible. Those who cannot be hypnotized in the first seance, may yield after renewed efforts. Of the three hypnotic states,—the cataleptic, lethargic, and the somnambulistic,—the last is the most interesting. The somnambulist is a subject, a personality acting by his own impulses or obeying the will of the operator, yet with a peculiar consciousness that does not return to memory with returning wakefulness. The effects that can be produced by hypnotism are wonderful. Diseases are cured by "suggestion." Intelligence in human or in animal form can be fed and grown from a spark to a gigantic flame. The higher the intelligence the finer the culture that is needed. All intelligence has life and gathers growth in its advancement. There are certain limits beyond which even the modern physiologist finds it impossible to pass. The world—scientific men included—had to grow before these interesting psychical facts could get orthodox-scientific recognition. They were none the less necessary in the growth from a materialistic to a psychical or spiritual view of man. No person can be justly held responsible for what



## HYPNOTISM.

he does not know. The measure of each person's ability is the just measure of his responsibility. The student of hypnotism and mental phenomena has taken to the microscope the cells, too,—not the cells of the asylum—but the same sort the anatomist is studying. Psychology and physiology are hand in glove. They show the elements of mental life to be associated with the lowest forms of physical life. Whatever life is, they say it is a force which always has existed and always will exist. Wherever it is associated with matter, so that matter lives, there will be motion and some activity of the kind that thought consists of. Mind is thought or intelligence, the essence of thought. The physical brain is no more capable of originating or eliminating thought than is the hand or any of the organs of the system. What man can ever solve the great mystery of that fragile link which unites mind and body? Hypnotism, because it is a new field, demands in its investigation the greatest impartiality, the greatest freedom from prejudice; yet, hardly have we begun the study of this new phenomenon, before we are confronted by that old, hereditary fault of science—a priorism—which either simply denies all that runs contrary to prevailing opinion or which distorts facts until they fit into its system. Such doubters, who instead of enlarging their system to accommodate the facts, make the facts fit into the system, are exactly like the robber Procrustes, of whom Diodorus relates that he used to lay his victims upon the torture bed; if they were found too short, he stretched their limbs until they fit; if, on the contrary, they happened to be too long, he simply cut off the protruding members. Procrustes is the prototype of our priorist. Hypnotism found therapeutic application in France long ago, after men, whose honesty, liability and competence cannot be doubted, had published the often surprising curative success obtained by it. Many are unable, for sentimental reasons, to give up the old beliefs, even though they have accepted the new teaching of astronomy and biology; others draw a curtain over the dogmas and declare that action is more important than belief. The progress during the last twenty years in the healing of disease by hypnotism, and by other psychical means, has been so decidedly marked that not hundreds, but thousands, of persons are now living who

## HYPNOTISM.

have been relieved from sad afflictions by such methods. Nor are the cases few, in which relief has been given after all ordinary medical modes of treatment had failed for years. Doctor Wetterstrand, of Stockholm, has used this method of treatment in seven thousand cases; Doctor Bernheim, of Nancy, in twelve thousand cases. Both are strong endorsers of it. The latter unhesitatingly declares that the study of hypnotic suggestion should be made obligatory in all medical schools; that a physician who in these days ignores the psychical element in disease, and is ignorant of the part it plays in pathogeny and therapeutics, is no better than a horse doctor and should confine himself to veterinary practice.

Animal magnetism pervades all animal life, just as electricity pervades all inanimate nature. It is only within the last half century that man has been able to bend these forces to intelligent uses. We know that the message that comes to us over the wire has an individualized, conscious entity at the other end. Just so with the intelligence that comes to us through the channel of animal magnetism and hypnotism—there must be an intelligent entity behind it. The earliest examples of healing by animal magnetism and hypnotism within the historical period, of which detailed and abundant evidence exists, are those of the curing of king's evil, or scrofula, as well as other diseases, by the laying on of hands. This method began long before hypnotism, as such, was known, and was usually accompanied by religious services. Pliny, Tacitus and Suetonius speak of the touching of the sick having been resorted to for healing purposes. Curing by the royal touch is mentioned in Scandinavian Eddas and Sagas, and there is other evidence that the practice was known in Europe as early as the XI. and XII. centuries. The efficacy of the method was known in the early days of the Christian church,—for instance, St. Augustine healed a sick person by the laying on of hands. King Edward the Confessor, one of the saints of the Catholic church, who ascended the throne in 1041, was the first to cure scrofulous diseases by the royal touch. The practice was introduced into France some two hundred years later. It is now being recognized that "thoughts are things"; that they are living entities and that they can be sent forth. Must we—ostrich-like—hide our eyes from the real dangers before us and thus run into

## HYPNOTISM.

a double danger? Shall we—like Martin Horkey in the times of Galileo—refuse to admit that there are any other planets besides our own, from an absurd idea that they will cause some confusion or collision against our earth?

“If the new planets were acknowledged,” said Horkey, “what a chaos would ensue.” \* \* \* “I will never concede his four new planets to that Italian, though I die for it.”

The end of an important century is at hand. The earth has passed through many conflicts and disciplines during the last one hundred years; though, on the whole, the greatest of all conquests for humanity have been more in a moral or ethical sense than on the physical plane. The nineteenth century has made history that can never die while planets live and move, for it has brought to earth the most wonderful revelations of the human soul and given light on immortality that can never be quenched.

## THE LIMITATIONS OF SENSE.

Measured by human standards—and we have no others to guide us—the purpose or object of thought is to enhance the power, both in scope and quality, of our intelligence, and to raise us as a personality, an intellectual and spiritual entity, into a higher sphere or grade of being. It has been said that some daring explorer has just discovered some grass from the “path of rectitude.” We are not at all surprised at the discovery. The “path of rectitude” is traveled by so very few people in these degenerate days, that the grass must grow on it with great luxuriance—in fact, the path itself is almost obliterated. There was a time when it was called a great highway; but cunning opened a track of policy beside it, and the world has generally preferred its greater smoothness to the rugged but more wholesome route maintained by the upright. Rays go out from the sun and help to constitute a world of life and beauty. In the same way, thought-waves proceed from the soul and take shape according to their inner nature. Men of science tell us that nature is evenly balanced on positive and negative principles; that the positive seeks the negative and the negative the positive, in all conditions and forms of life. If we wish to move a limb of our body, the act of willing frees a power which transmits itself to the branches

## HYPNOTISM.

of the motor nerve-system and influences the corresponding muscle. When we think, we do not indeed know what goes on in the brain; but it is *a priori* certain that in the complication of nerve fibres which we call brain, some sort of a force is active. According to prevailing opinion, these powers of thought and will are locked up with the organism and cannot step over its circumference. Action at a distance is therefore denied. The occultist, on the contrary, asserts that these forces, like all forces of nature, are able to operate at a distance and ascribes to them various wonderful acts. The fundamental phenomena to which the representatives of this latter opinion can appeal, is animal magnetism, which conveys a force from a sound organism to a sick one without disturbance. This power is peculiar to every organism, but in different degrees; persons who possess it and can exercise it in a high degree are called magnetizers. Now, if the power animating the organism can operate at a distance, why not also thought and will? Because, so say the opponents, there is no animal magnetism at all. They do not, indeed, deny the phenomena to which the magnetizers refer, but ascribe them to another cause. So did the discoverer of hypnotism (Braid), who came to his discovery through magnetizer, Lafontaine. Seither has especially strengthened more and more the opinion among physicians, that there is no human magnetism which could touch the privileges of the medical profession; but only a hypnotism, and that all apparently magnetic operations were only such through suggestion. If, they say, one can put a man to sleep through suggestion and then can, through further suggestion, produce physiological changes in the organism of the one hypnotized, it would be an unnecessary doubling of the cause, should one assume, in addition to this, a human magnetism. Auto-hypnotism was the next link in the new psychological evolution. It was found that a man might hypnotize himself—in fact, that was “mental suggestion.” Tyndal said: “Matter contains the potencies and possibilities of life.” Crooke says: “Life contains the potencies and possibilities of matter.” History shows that the progress of mankind is like the making of a steep ascent when the earth is covered with depths of sleet: when a rush to get forward is followed by a slipping backward; then another increase of intellectual vigor, and again a slipping

## HYPNOTISM.

down the steep; but by every fresh attempt, gaining inch by inch the summit. Some minds are like Fourth of July pinwheels; they run rapidly enough but go nowhere; their light is sufficiently bright, but it cannot be utilized; their heat serves only to consume themselves. One of the greatest disadvantages under which the materialist labors in his investigation of animal magnetism and hypnotism and kindred subjects, is the inability to conceive of an unseen reality, an actual existence, which makes no impression upon the physical senses. In this type of mind—the materialistic—the belief that all real existence is necessarily known to man; that the five senses put him in possession of all that is, is hard to eradicate. Herbert Spencer tells us that the force that is manifested in the universe around us is the same force as that which wells up in ourselves under the form of consciousness. Identity, then, exists between our inner life—ourselves—and the inner life—the universal force of the universe around us. Now, the intelligent investigator of hypnotism and animal magnetism who is trying to bring into an orderly system the chaotic and conflicting opinions of the separate schools of thinkers; trying to harmonize their differences and have them work in concord on the great problem of hypnotism, must admit that taking an average and comparing the ancient races, civilized and barbarous, with those at the present time which are classed in the same category, that we have done even better than the son of Erin's Isle, who said that he started with nothing and held his own; and that we have advanced a step toward solving the problem of hypnotism; and where it is becoming more of a fact and not a fanciful theory that, "Our country is the world and our countrymen all mankind." Whether the world can be said to pronounce any verdict at all, except stupidly to wonder at and accept success, is, to most reflecting minds, a question. We do not think it can. It is the tyranny of events that overcomes it. Because we cannot transform the coarser into the finer, because we cannot resolve the so-called material into the so-called immaterial, as we resolve a solid into a liquid, into a gas, is no reason for denying the possibility of such transformation, or of hypnotism and magnetism, or of the unity of substances of the tangible and intangible. Study hypnotism and know how this wonderful machinery of

## HYPNOTISM.

yours operates. Understand nature's laws and listen to her commands, and obey them, and save doctors' bills and, perhaps, an undertaker's bill. What then may we conclude life is? Life is motion. Life is activity. Life is air. Life is vital force. Life is substance. Life is energy. Life is immortality. Life is all, and all is life. Life is unit. Life is eternal, without beginning or ending—omnipotent, omniscient, omnipresent and invisible! There are many expressions of life emphasizing its many changes. But life never ceases to be. Life is being. Life is the breath of God. Animal magnetism is the breath of man. All creation is evolved in accordance with the harmonious laws of vibration. Melody in the heart makes music in the life. If any man seeks for greatness, let him forget greatness and ask for truth; he will find both. If a man ever really receives the light, he can no more keep from radiating that light than he can refrain from breathing. Remember, man-made laws are temporal; God-made law is eternal. A young student in a certain theological seminary recently persuaded a fellow student to listen to him while he rehearsed a sermon. His subject was "Light." With a violent gesture with the right arm he said, "Blot out the sun;" with a similarly frantic movement of the left arm he roared, "Blot out the moon!" then with a combined gesture, made with both arms, he bellowed, "Blot out the stars!" But it was enough; the auditor arose to leave and said, with a hoarse, cruel whisper, "Turn off the gas." Beauty is like a temple whose exterior is all that is seen by the profane. The divine mystery of the artist's thought reveals itself only to minds in sympathy with his own. The smallest part of a sublime work contains an inspiration which escapes the perception of the vulgar. The sensitive mind argues in vain against the brutal intellectuality of false education—a form of mental savagery still lingering in the human family, an inheritance of a barbarous past. Only naturalists and biologists know how near to each other animal and plant life can come. Even to these students the dividing line is sometimes hazy. The theories of Linnaeus, of Ptolmey, of Galen—where are they now? Man has accepted them; he has profited by them; he has utilized them; he has now, long since, moved past them. It requires courage to move on. The pioneer, the path-finder, the leader, is

often alone—hurt and pierced by misunderstandings, misconstructions and misrepresentations; nevertheless, like a true pathfinder, he must fare forth. To-morrow the rest will camp where the ashes of his tent are to-day. Progress is universal. Science is progressive. The larger hope of man lies in this fact. The science of medicine, law, biology, theology, in common with all sciences, are under the same dominion. A smart man once said that all German proverbs hit when reversed. If ever this was true it is certainly applicable to the adage: *Vox populi, vox Dei* (The voice of the people is the voice of God). Do not believe a thing simply because others do, but think and reason about it; consider it from all sides. There is nothing more valuable than truth, and therefore we should be cautious as to what we accept as truth. He who is deaf to the entreaties of his higher self is poor indeed, no matter what amount of power he may yield in worldly affairs; but to him, who through silent prayer uncovers the higher self and obeys its promptings, is given a power the world knows not. It never wanes. Hence, if we love soulless things, we become soulless also; for we are giving our souls, our lives, our affections, our all to things that can give us nothing of real value in return. Thus we become empty and vacant, inviting disease, unrest and discord, as vacuums invite the tornado.

“Hush! Hark what sound breaks in once more  
As if the clouds its echo did repeat.

\* \* \* \* \*

Nearer, clearer, deadlier than before,  
To arms! to arms! It is—it is—the cannon’s opening roar.”

Viewed in the light of dynamics, man is a regular steam engine. His motive power and mental volitions are verily great. A sound mind is the first principle of a sound body. Physical disorder is to be traced back to mental disorder, though no clew may be found to special diseases. Both common sense and sound philosophy bid us seek the highest tonic in joy and the softest opiates in “the peace that passeth understanding.” True elevation of mind does not take a being out of the circle of those who are below him, but binds him faster to them; gives advantages for a closer attachment and conformity to him. Those who exercise

## 1PNOTISM.

Our reason and intuition can accumulate a larger amount of truth than those who are inclosed within sectarian barriers. Most things are formed by a certain rate of vibration. Everything has its key-note to which it may respond, as a tuning fork will through a sympathetic vibration. The communication of thought and ideas from one mind to another, without the use of the spoken words, at great distances, has been practiced in all ages of the world by the spiritually unfolded man. It is the connecting link between the physical and the spiritual; the determining factor in the continued existence of man; the bridge over which the race marches to immortality; the keystone of the arch which bears aloft the possibility of eternal life.

### EVOLUTION OF THOUGHT.

We do not pretend to say that we have arrived at the manhood of our being; we do not claim perfection in the small acquirements of human life; we know that we have just entered a superior realm from which all phenomena of hypnotism proceeds to establish itself, as appealing to our senses concerning that vast empire of thought beyond us. To-day we feel that we are not like the poor savage of former times. We are progressing. Hypnotism, in whatever form it may manifest itself, always retains its original tendency to expand—to grow. Those who receive impressions directly from spiritual realms dwell in the sphere of vibrations. That the sun, moon, planets and stars have an effect upon the earth and its inhabitants, is as self-evident a truth as that they have existence. The ebbing and flowing of the tides prove this, as well as the periodical returns of heat and cold, light and darkness. Those mediums who have breathed beyond the veil of things, beyond time and physical sense, have beheld this inner life of the Spiritual Sun—the Over-soul. They have felt the great truth of this idea. Some minds magnify little objects and belittle great ones, as the telescope makes the planets larger and the fixed stars smaller. Remember, experience is the father, and memory the mother of wisdom. The universe may be divided into three parts: The physical, the ethereal and the celestial. Each of these divisions present two aspects—the internal and the external. The internal is the principle—the intelligent, ever-



## HYPNOTISM.

progressive essence; the external is the vehicle or channel through which the principle expresses itself. The physical part of the universe is the vehicle of expression for the physical principle. This principle differentiates itself into many minor principles, each of which has a separate vehicle of expression. Every plant, animal or physical organism is a vehicle through which one of these minor physical principles is expressed. Hypnotism, animal magnetism, somnambulism and telepathy are vehicles, and rightly understood and applied, will prove a great benefit to mankind. We regret that at present they are being used more as an amusement than for scientific investigation. However, this will soon wear out and the real value will push its way to the front.

Hypnotism is the foundation for a true mental philosophy, the value of which to the world can never be estimated. Meditation in solitude becomes might in service. Chapin says: "Man was sent into the world to be a growing and exhaustless force.<sup>1</sup> The world was spread out around him to be seized and conquered. Realms of infinite truth burst open above him, inviting him to tread those shining coasts along which Newton dropped his plummet, and Herschel sailed, a Columbus of the skies." If we would only trust the ideals that come to us time and again, how much greater our intellectual cognizance of truth would become. In our department of educational arrangement this is thoroughly understood by all advanced students. This knowledge presents cause and effect in their rational and true light; enables one to estimate justly all the conditions of life, when and wherever expressed. If the relation of sleep at night and, in some instances, its converse be real, we cannot reflect without amazement upon the extent to which it carries us. Day and night are things close to us; the change applies immediately to our sensations; of all the phenomena of nature it is the most obvious and the most familiar to our experience. To criticise, condemn and hurl anathemas at a problem does not settle the question or relegate it, as some think, to realms of shade and silence. Hypnotism will compel recognition, because a theme for universal study, regardless of the opposition of established schools. We can retard the truth, but never defeat it. Telepathy supplants physical touch with thought touch. We may read of nature's most exquisite crea-

## HYPNOTISM.

tions—the flowers, vines and trees—but we cannot come in thought-touch with them in that way, but must needs place ourselves in vibrational thought accord with them, as did the philosopher Bernadin Henry Saint Pierre, who said: “Thenceforth my histories and my journal were the herbage of the fields and meadows. My thoughts did not go forth painfully after them, as in the case of human systems; but their thoughts, under a thousand engaging forms sought me. In these I studied, without effort, the laws of that universal wisdom which had surrounded me from the cradle, but on which, heretofore, I had bestowed little attention.” Every color has a different significance because it has a general and special correspondence with tone or sound, or with the notes of the musical scale; and this is more particularly true of the seven initiatory prismatic tints—“the flaming sword.” In the efforts of human life to attain a condition superior to the one it at present occupies, the plan of the structure, whether it is in the realm of the mental or the spiritual development, must be a mental unfoldment of the plan, which is termed the ideal, held up before the vision—presented as a model to copy after. In all ages of the world, as far as we know, human beings have believed or assumed that man has a dual nature, consisting of a material part—the body, and of an immaterial part called the spirit or soul. As to this there seemed to be no doubt among the ancients. It was only when the question arose as to whether the soul continued to live after the death of the body, that doubts disturbed them. Just as the Blue and White Niles run parallel with each other for hundreds of miles, without mixing, so do two natures, quite as strongly contrasted, sometimes seem to be in operation simultaneously in the same individual, he being all the time unconscious of his own duality. Of course, such an one cannot justly be called a dissembler. Character, in Greek, is from a word which signifies to engrave, to cut into, to furrow. So it means that which is engraved or cut on anything to mark it. In life it is, therefore, that which is distinctive in any individual; or, to put it more simply—it is that which experience cuts or furrows into the life. The mere fact of desiring to know about anything, opens up means towards gaining the desired knowledge. The intuition of man’s spirit foreshadows all that we know of art, cul-

## HYPNOTISM.

ture and adornment. Self-hypnotism has escaped general attention. Self-hypnotism embraces the one-ideaism illustrated when a new truth is proclaimed. Everybody at once urges that it is absurd and that nobody but fools believe it. In a few years, when they find it gaining a foothold in influential circles, they say, "He was not the first to teach that;" and finally, "Why, I always believed that." *O, tempora! O, mores!* Strive, well improving your own talent, to enrich your whole capital as a man. It is in this way that you escape from the wretched narrow-mindedness which is the characteristic of everyone who cultivates his specialties alone. A high human soul is a temple dedicated to heaven and, like the Pantheon at Rome, it is lighted only from above. Wisdom led us to place ourselves in the place of every other man. Wisdom led us to understand that we could not judge another; for in judging another we were judging ourselves. Wisdom gave us sympathy, but forbade us pity. Your reputation is what men suppose you are; your character is what you are. To possess those hardy, rugged elements of endurance and virtue which mark God's noblemen is to be fitted for earth and ready for heaven.

### SELF-HYPNOTISM.

Another form of self-hypnotism: "Allow the thought, and it may lead to a choice; carry out the choice, and it will be the act; repeat the act, and it forms a habit; allow the habit, and it shapes the character; continue the character, and it fixes the destiny." The free thinker is he whose mind is divested of prejudice; whose soul is awakened to new forms of truth. Prejudice is ignorance educated. There can be no freedom of the spirit where prejudice exists. It matters little if you are ignorant, for you will meet people daily who know it all. Man cannot make law; he cannot make a law of nature; he cannot make a moral law. It would be as easy to make the one as the other. The moral sphere was no more left without law at creation than was the physical sphere. Man can but discover and apply physical laws, or laws of nature. He can but discover and apply the laws of morality. The law of gravitation is no older than the law against murder or any other act destructive of rights. There has been no discovery in mechanics, mathematics,

## HYPNOTISM.

chemistry or literature of our day that was not a dream in the spirit of some man or men long before the procession of events marshaled it into line with the requirements of progress. Ignorance is the only bar to the emancipation of hypnotism from all the adverse conditions which confront it. We are glad to be able to record each step in advance which humanity takes in its search for freedom. Psychologists have yet to record many curious workings of the mind and of hypnotism and self-hypnotism. When the bigot refuses to investigate the claims of a new system of thought or experience, for fear of unsettling his preconceived opinions or belief, he puts himself upon an intellectual level with the animal who eats hay. Sensation is the foundation of thought; on this, thought is based. Every sensation resolves itself into a thought finally. Painful sensations give forth painful thoughts. That the mind can so influence the body as to influence organic changes is well illustrated by a case detailed by Turke, where a woman saw a heavy weight falling and crushing a child's hand. She fainted and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child. Not only was there a wound, but it went through the various stages of suppuration, and healed by granulation. Other well attested proofs of this power of the mind over the body are afforded by the fact that a blister can be raised by mental suggestion; that stigmata, undoubtedly, occasionally appear on the hands and feet, and on the side, of certain women. Remember, they who possess the deepest knowledge of human nature are the least violent in blaming its frailties. The great trouble with some wise men is that they know too many things that are not true. In times of high feeling, debate only fuses opinions into convictions; only fans the flame and makes the fire a conflagration. One of the sublimest things in this world is plain truth. Faith is a great propelling power; without it we can do nothing; with it we can do everything within the range of human power. It is through faith that all the great achievements of the past have been wrought. The man who works without faith is a mere slave to some necessity or external force. The man with faith works from the promptings of his own inspiration and internal power, and in the direction of his faith. The evidence of faith

## **HYPNOTISM.**

is effort corresponding thereto. "Show me your faith without works, and I will show you my faith by my works." If men would have less to say about their faith and more to do about it, they would establish their right to their profession and do much to bring the world to a practical, working faith in the rule of rendering no man evil for evil.

### **HYPNOTIC INFLUENCE.**

Hypnotism and telepathy: there is nothing at all supernatural about them. It is simply putting into practical application certain natural laws, which at the present time are imperfectly understood by the most progressive and advanced scientists. It is now sufficiently understood by many investigators—sufficiently to satisfy them beyond all question—that such a natural law exists. Indeed, there is nothing supernatural in the whole universe. The entire universe is and has been governed by natural law. The world is beginning to understand that the most tremendous force in nature is the human mind. The power of mind over matter has long been conceded and partially understood; its power over disease is now being faintly comprehended. The increasing interest in hypnotism and animal magnetism is daily observable. Harriet Martineau, the English authoress, was deeply afflicted by a painful disease which defied the skill of the most eminent physicians, and rendered her an almost helpless invalid for years. After experimenting with all the usual means of cure attainable at the hands of the more skillful medical practitioners of her time, without appreciable benefit, as a last resort, Miss Martineau was induced to try the effect of hypnotism in her case. As a result she was completely restored to health and, rather from a sense of duty than otherwise, gave the public the benefit of her experiences, in a series of seven letters, originally published in the London Athenaeum; subsequently in pamphlet form by the well known New York house of Harper and Brothers. In 1829 an eminent Parisian surgeon, M. Cloquet, amputated a cancerous breast during a hypnotic sleep. The patient, although able to converse, is reported to have been entirely insensible to pain. This seems to be the first authentic effort at introducing anaesthesia for the purpose of avoiding the pain of surgical operations. Occasional recourse to the hypnotic trance

## HYPNOTISM.

for similar purposes was subsequently made in Paris and London, but not always with satisfactory results. That the use of hypnotic anaesthesia is an enormous boon to the race is evident. Nor is the boon in the avoidance only of pain, but also of the nervous irritation that might delay, or even prevent, subsequent recovery. Thus it is possible for many operations to be safely performed which, without the use of hypnotism, would endanger life by the mere shock to the system. Remember, bad nerves weaken the action of the heart, oppress the lungs, destroy the appetite, stop digestion and partially suspend all the functions of the system. An emotion of shame flushes the face; fear blanches it; and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke. Eminent public speakers have died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize for which he had competed was adjudged to another. The pleasantest things in the world are pleasant thoughts; and the great art in life is to have as many of them as possible. Vibration is nature's underlying law. Mind manifests itself through various grades of fineness produced by vibration. The different elements differ from each other not in substance, but in the rate of vibrations. A piece of ice can be changed into water, steam, vapor and gas; not by changing its substance, but by increasing the rapidity of its atomic vibrations. The soul—"the breath of life"—is a constant influx and efflux; it is not a fixed quantity at any time, as it is dependent on brain development and physical environment for its manifestation. The soul must of necessity vary as the physical conditions change; and the brain capacity of response, at any given time, is the full measure of the soul force or capacity at that special time. Nothing is so baffling as the mystery which lies back of all hypnotic and magnetic phenomena. Dr. J. W. Robertson says, "more patients are saved by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe, in the majority of cases, to stimulate the imagination of the patient." The

## HYPNOTISM.

time is gone when everything improbable was branded "impossible," and when "swindle" was the name for everything not in harmony with the traditional notions of what was possible. Said a learned professor in his valedictory address to his class: "After thousands of years of practice, the medical faculty know nothing positive in relation to the curing of diseases; we might possibly say, with some truth, 'We know that sulphur will cure itch; beyond that nothing is certain.'" The world does need righting; the very greatness of that appeals to all men and women of high and chivalrous spirit. Liberalism, through the intellectual courage of our more modern metaphysicians, has of late advanced steadily and will soon become the ruling power of the world. Dr. Arndt, in 1816, operated upon one of his patients, from his dwelling (at an hour at which she was not accustomed to be hypnotized). Her husband told him later, that she was going about very cheerfully, when suddenly she felt a heaviness in her head and went to sleep upon the sofa. The sleep lasted a quarter of an hour. Dr. Arndt had hypnotized her so long, and then waked her up. Dr. Barth hypnotized his patient at different times, at a distance of twenty miles. When she was engaged in amusement, at the dance, etc., the attempt proved a failure. His wife, who had never yet been hypnotized, wrote him once that she was sick. He was twenty miles away; waited until night, and then hypnotized her from that distance, willing that it should be known to her that he was hypnotizing her. A letter from his wife crossed his written message—on account of sleeplessness, from which she was suffering, she had gone straight to the window, but suddenly became very sleepy and had the feeling of being hypnotized by her husband, whereupon she slept soundly all night long. Possidoneus says in relation to St. Augustine, that when he was afflicted with his last illness, there came a woman with a sick man to him and desired that he would touch the latter, that he might be cured; he having been told in his sleep that if he (St. Augustine, the bishop) laid his hands upon him, he should be relieved of his disease. St. Augustine, by request, laid his hands upon him, and he went home sound and cured of his disease. Possidoneus records this as one of St. Augustine's greatest miracles. The saint died on the 15th of September, A. D., 430.

## HYPNOTISM.

The laws of hypnotism are only the necessary connection of certain effects with their causes. All bodily organs are in sympathy with the mind; and whatever affects one, impairs the other and vice versa. The brain is always active; and there is no such thing as dreamless sleep. From this fact it follows, that to increase mind growth, in harmony with all that uplifts and builds for righteousness and health, the environment must be made to evolve such desirable ends. We can never find the best way to be helpful, if we do not cultivate the desire to serve. Dr. W. F. Richard says: "The needs of social defense only demand the repression of criminal acts, when these are the expression of the personality of the agent; and since in the hypnotic subject the individual reaction is abolished, the acts that he does under the influence of a hypnotic suggestion are simply those of an automaton." These conclusions are at least debatable, says Binet, and rest on premises that contain an error of fact. The belief is too common to-day that it is possible to characterize the psychical state of hypnotism in a single word, and say it is a condition of automatism. In a vast number of cases the subject preserves his intellectual and moral identity. When he receives a suggestion to act, he may resist if the act is in contradiction with his character and he may resist the order, and even absolutely refuse to obey. Campili seems to have seen this difficulty, for he recalls that in an ingenuous article M. Boullier has admitted a moral responsibility in dreams. But he meets this objection with an argument of little weight: That the hypnotized subject does not preserve his personality in the same way that a sleeping person does. Binet holds, on the contrary, that the closest connection exists between the effects produced by suggestion and the state of dreaming. The hypnotic suggestion is nothing else than a dream produced and directed by assistants. In fact, the somnambulist is not an automaton—he is an individual; and from the purely theoretical and moral point of view, he may be held partially responsible for his acts. These conclusions are in direct accord with those of M. Boullier. Auto-hypnotism: to illustrate, keep your mind sound; as wine savors of the cask it is kept in, the soul receives a tincture from the frame through which it works. Many persons have a habit of brooding over



## HYPNOTISM.

their real or imagined ailments, and making the same appear as bad as they can—much worse than they really are—moping and complaining, making themselves and their friends miserable with the burden of their ills. They do this when, with a different mind, they might cast off the burden without unloading it upon others, and be well and cheerful merely by the right use of their own mind and thoughts. But remember the practical expression of the famous Roman poet, Horatius: "*Mens sana in corpora sana*," i. e., "A sound mind in a sound body." What is terror? Certainly nothing bodily; a mere mental condition, and yet it may be sufficient to exercise the most powerful influence over any of our organs—even to paralyzing them. How this occurs we know no more than we know how consciousness originates. That the Divine mind must be the source of all vitality, energy and evolution must be apparent to all thinkers.

Hypnotism and metaphysical teachings are attracting considerable attention just now.

Hypnotic science has advanced a part of the human family into the knowledge of eternal life. All truth—physical or metaphysical, secular or sacred—is God's will. Hypnotism's immense healing power is admitted by man. When you come to fully realize this great, invisible power, you have a little knowledge of what truth is. As soon as one desires with all his heart and soul to know the truth, avenues are disclosed which show him the way to the path of wisdom. Experiments in hypnotism lie within touch and under our very eyes. Hypnotism enables us to understand every department of the mind. "O, truth of the eternal! O, truth of things! I am determined to press my way toward you. Sound your voice! I scale mountains or dive in the sea after you!" The horrors of disease are too many to be enumerated. The evil is gigantic.

E. A. Poe says:

"I stand amid the roar  
On a self-tormented shore,  
And I hold within my hand  
Grains of the golden sand.  
How few, yet how they creep!  
Through my fingers to the deep,  
While I weep, while I weep!

## HYPNOTISM.

O, God! can I not grasp  
Them with a tighter clasp?  
O, God! Can I not save  
One from the pitiless wave?  
Is all that we see or seem  
But a dream within a dream?"

This divine power of hypnotism lies latent in all mankind until developed. We must continuously seek to see the good in others and to perceive greatness and merit wherever they exist. We must make our discoveries known to those whom they concern. Knowledge and wisdom have increased among the masses; while educational institutions, in their fundamental principles, have remained stationary. Unless the voice of humanity is heard and its soul needs are supplied, the present institutions will share the fate of those in bygone generations, whose wonderful structures now lie crumbled in the dust. When humanity, art, science and professional appliances were young, all persons who chanced to discover any medicinal quality in a plant were required, by the religious ruling of their time, to make a record of the fact on a tablet of stone, which tablet was left open and free to be consulted by the afflicted world. It was a compilation by Esculapius, from this observant accumulation of ages, from which the incipient profession of medication sprung, and which was afterward improved by Galen and others. Because we have some little acquaintance with material things, we are apt to think that we understand them, when in reality we know nothing whatever of their nature or origin. All things change. The world and the worlds, with all in and on them, are in a state of pauseless change. Restless mutation is universal law. One law only is unchangeable, it is the axis around which all revolves, and this is the law of change; this only is immutable. Times change and we in them. These changes are slow, gradual, imperceptible to the observer, and become visible by the accumulation of event after event—like the coral reef. Still the growth and the change go on continually, although imperceptible to the observer. We are apt to slight the silent forces because they are silent. The thunder, by its startling crash, attracts attention more than the silent flash of

## HYPNOTISM.

lightning; but it is not the thunder but the lightning that strikes.

The root principle supplies all the life and gives power and efficacy to all the actions. There would be no life, no feeling and no fruit, if there were no roots. There is a sublimated age. Electrical, hypnotic and magnetic science have nearly changed our conception of the laws of energy. Everything in nature gives forth an aura or vibration, just as naturally as the rose exhales fragrant perfume. All persons who come in contact with these psychologic forces are capable of vibrating in unison. In hypnotism, animal magnetism and telepathy, mind is as much of a magnet as the electro-magnet in telegraphing; and may be impressed by direct thought currents from abroad. Every mineral is necessarily a different chemical compound. But to understand what a chemical compound is, and what relation different compounds bear to one another, implies a knowledge of chemistry.

The affections of the pulse of the soul, if we would know its state, we must observe how that pulse beats.

"The steed named "Lightning," people say,  
Feeds on acids without hay;  
'Twas Franklin's hand that caught the horse,  
But 'twas harnessed by Professor Morse."

Evolution, as the law of social progress, is something more than an interesting theory. It is an actual working force. In its light we may get a clear comprehension of the past movements of humanity; and what is of more immediate practical concern, we may get an understanding of present movements which would be otherwise unintelligible to us. Heretofore the human mind and human race has groped its way forward blindfolded. Philosophers have reasoned; physicians have observed; chemists have analyzed; physiologists have experimented and anatomists have dissected; but the part of man with which we are concerned has escaped them all. Remember, first mind and then matter, is the genesis of life. It is no new discovery but as old as Plato and Hindoos. The universe is a visible garment of the invisible. The earth and air all about us are teeming with life. We, in the

## HYPNOTISM.

midst of this life, are as ignorant of it as if it belonged to another planet. The Infinite is incomprehensible and immeasurable by the finite mind of man—therefore, it is not expected that all will agree.

### PECULIARITIES OF THE HUMAN MIND IN ITS RELATION TO HYPNOTISM.

Man is a complex being and is possessed of a brute nature, as well as one human and divine. The common belief that human nature is the same through all the ages is a fallacy. It is accepted without proof. Human nature is capable of great change. This is one of the characteristics that distinguishes it from the brute. The most advanced races have very little resemblance to the primitive man. Public opinion at all times opposed true progress. Public opinion is the cavesson for every aspiring person who wants to paddle his own canoe. It is much worse than any other tyranny. Time is the bell-ringer of the universe. He strikes the hours even now; presently he will peal the chimes. With a little knowledge, men think themselves wise; with much, the reverse. This creates the silent man, who fears to speak, on account of his ignorance. As every belief must rest on the antecedent of reason, unbelief is either owing to want of search or to the want of reasoning powers, to see the reasonableness of the belief offered. The more we look at ourselves, the less we shall learn of wiser things. To some people, "I" is larger than all the rest of the alphabet of life. The unselfish soul is "at leisure from itself," and so free to follow God and serve others. Knowledge and experience in hypnotism are beneficial when, like education, they are used as a benefit and not as a show. A knowledge and thorough understanding of the fact of hypnotism is very important to physicians; it explains all phenomena of a so-called supernatural character. Knowledge in hypnotism is the branch of thought, and thought is the growth for the mind and soul. Valuable lives are often thrown away, lost, through ignorance of some of the most simple truths in nature, or errors of judgment in matters where error becomes a crime. Some of the best and wisest and greatest men have perished from the world in consequence of what might be considered a carelessness, a recklessness, or an ignorance which is amazing. The hypnotic transit of thought is

## HYPNOTISM.

not hindered or deflected by space, as is thought conveyed by physical speech, which must be carried on coarser physical vibrations from tongue to ear, to be interpreted at second-hand by the observant, listening mind. To hear some people talk, one might imagine that science had only to do with surfaces and physical tests. But what about the conscience, reason, reverence, aspiration, spiritual insight, love? When a human mind is engaged in thought, upon any special line or subject, it is in a reservoir of thought related to that special subject. According to its sensitiveness, it receives and assimilates thought from other minds throughout the universe. There are in hypnotism, animal magnetism, telepathy, sleep-walking and somnambulism as many phases of psychic phenomena as there are grades or strata of humanity. Some time since, in Paris, a poor somnambulist was seen to be pacing backward and forward on the top of a house six stories high, at nightfall. A large crowd soon assembled and anxiously watched her movements. She was evidently dreaming of some coming festival and was humming a lively air. Again and again she came to the edge of the imminence on which she was standing, and again and again she receded, always smiling and always unconscious. At last her eye caught sight of a candle in the house opposite. She awoke; there was a cry; a heavy fall, and all was over. The visible phenomena of hypnotism, animal magnetism, somnambulism and telepathy are bound together by the universal law of cause and effect.

The effect is visible or perceptible, while the cause is invisible or imperceptible. The falling of an apple from a tree is the effect of a certain invisible force called gravitation. Although the force cannot be perceived by the sense, its expression is visible. All perceptible phenomena in hypnotism, animal magnetism and telepathy are the various expressions of different forces which act as invisible agents upon the subtle and imperceptible forms of matter. Many introspective natures seem absorbed in the expectation of a "supreme moment" of life, when they will rise to some rare height of vision that will be a spiritual inspiration and assurance to them ever afterward. But these heights of life are not reached by contemplation and expectation;

## HYPNOTISM.

nothing can elevate us to them but moral and spiritual action—the uplift of noble, helpful and unselfish deeds. The higher life is not living somewhere outside of the earth; but it is a living within your own soul. We are prone to cling to many things that injure us; we are prone to fling aside many things that would do us good. Fine sensibilities are like woodbine—delightful luxuries of beauty to twine around a solid, upright stem of understanding; but very poor things if they are left to creep along the ground. For ages, knowledge has been a potent factor in the development of humanity. The first stage of the history of the world reveals the deification of force. The strong man was the great man, and to him homage was rendered. The physical elements of man were emphasized in those days. Gradually men rose out of the life of the body into the higher life of the mind, and pushed knowledge to the front, as volitional force tends to extricate itself more and more from the influence of circumstances it assumes from the great attribute of freedom.

### **HYPNOTIC SUGGESTION; POWER OF MIND OVER MATTER.**

Reason is the great truth-organ of the soul. Let us be true to it. Now, the class of phenomena investigated under the name of hypnotism attracts more general attention, because the scientific and the popular mind is more advanced and in a more receptive mood. As the race advances in knowledge of hypnotism and in psychic lore, and in an unfoldment of the spiritual nature, the faculty of hypnotism will become more and more stimulated into activity and become a guide and power in the human family. Sixty eminent physicians and dental surgeons conducted some very remarkable hypnotic experiments, in Berlin, in the case of a girl whose tonsils were removed by an absolutely painless operation. During the state of coma, the patient obeyed the slightest suggestion of the hypnotizer. Another patient was hypnotized by a letter, in the absence of the operator, written to a surgeon named Turner, and worded thus: "Go to sleep by order of Dr. Bramwell. Obey Mr. Turner's commands." Dr. Bramwell also hypnotized another patient by a note sent by the hands of his daughter; and still another, by a message sent by telegraph. The subject is one of deep interest in all departments of human nature, but more especially in the domain of life. Persons can also

## HYPNOTISM.

be influenced by mental suggestions alone. No one can fathom the limit of consciousness. Invisible agents or forces in their inter-relation with the imperceptible particles of matter make up the subtle states of the phenomenal universe; therefore, we may say that every gross form is but an expression of some subtle force acting upon subtle particles of matter. In some individuals, the hypnotic suggestion received may, in its effects, ebb and flow through a lifetime; with others it vanishes as soon as they are out of the magnetic aura. All physicians who have devoted themselves closely to the magnetic sleep, are unanimous that the hypnotic sleep is simply deeper than ordinary sleep, and that it is not only harmless but even refreshing, like the latter. Every psychologist knows that ordinary sleep presents many analogies to insanity; yet no one would, on that account, forbid us to sleep. No tale in the "Arabian Nights," no story of the wondrous treasures taken by mystic power from magic nutshells, surpasses what hypnotism is doing to-day. This is an age of sleepless inquiry, and consequently of innumerable doubts touching God, man, life and immortality. The protoplasm or molecule as a fact, and evolution as a theory, have set adrift a large percentage of mankind. Old anchors have been weighed or are dragging. If you do not understand the visible things which appear to your objective mind or the invisible which vibrate on your subjective mind, and refuse to learn from nature the great lessons of life, light and love, how is it that you expect to know anything of the higher spheres of human ethics or immortal psychics? To understand a picture one must be sure of the central figure. To mistake the central figure, is to mistake the picture.

### A STRANGE FORCE.

We take a piece of wrought iron which weighs one pound, and place it upon a block of steel which weighs three thousand pounds; it does not adhere in the least. We then place it in an electro-battery, under certain conditions, and on removing it, find that its weight has not been increased in the slightest. This proves that not a particle of matter has been added to it. Next we place it upon the same block of steel, and discover that it adheres with so much tenacity that it will raise the steel bodily, if

## HYPNOTISM.

sufficient power is applied. Here is a wonderful force which cannot be termed a material force, because it cannot be weighed. Some philosophers declare that it is not matter. Then what is that force? It is invisible and imponderable; whereas matter can be made both visible and ponderable. A million of materialists might swear that the force was material and ponderable, but their oaths would only be "authority" against a fact in nature; and authority is not proof. Again, we find that the electric forces that pervade the air are different from the electro-magnetic forces that pervade the earth; that run from the poles to the equator. If the skin be touched repeatedly with light from a small hammer, the brain will distinguish the fact that the blows are separate, and not a continuous pressure, even when they follow one another as rapidly as one thousand in a second. Mental progression is slow because of the barriers placed in our path by hereditary conditions. When we cry aloud in our ignorance, at the injustice of fate in depriving our life of the glamour of falsehood, then we should glance down the columns of time and study the advance of mental and moral progression. Hepler avowed himself in a mad ecstasy when he wrung from the planetary system a profound secret. The Syracusan philosopher was overjoyed by the solution of no very considerable problem. From the fog and sea Columbus wrested this western world and laid it—as a proud trophy—an ocean gem—at the foot of the throne of Castile and Leon. Self-suggestion, as all know, is capable of producing the most extraordinary effects on the nervous system—so extraordinary that mere "orating" is, in comparison, quite a trifle. "Men," says Professor Huxley, the noted scientist, "can intoxicate themselves with ideas as effectually by dint of intense thinking mental conditions, hardly distinguishable from monomania." On one occasion when Professor Huxley had lectured on the nervous system, a city lady came up to him and said: "I am so much obliged for your charming lecture; so very interesting and clear. But there is one point I did not quite understand." "Thank you, madam, I shall be pleased if I can explain to you any point I may have insufficiently expressed." "Well, Professor Huxley, what I want to ask is about what you called the cerebellum. I did not quite gather whether it is inside the



## HYPNOTISM.

skull or outside." The brain is a complex and fragile structure, curiously and wonderfully made. The fine and delicate cells in which the soul thinks its thoughts are liable to disease which no physician's skill can reach; but which hypnotism can reach. In the light of advancing knowledge and the new discoveries which hypnotic science is unfolding, the thinker is dumbfounded. Veiled in a mystery, impenetrable alike to the acutest intellect and the clearest intuition, is the origin of man. The causes of all phenomena, the sources of all life, intelligence and love, are to be sought in the internal—the spiritual realm; not in the external or material. A man is considerably out of date who says he does not believe a thing, simply because he cannot do that thing or does not understand how the thing is done. There are three classes of people—the "wills," the "won'ts," and the "can'ts;" the first accomplish everything; the second oppose everything, and the third fail in everything. The work of investigation of hypnotism, animal magnetism, somnambulism and telepathy has at least and at last begun in America.

## TELEPATHY.

The power of thought transference is an awakening breath from the spirit universal. In thought transference, which is the basis of all strictly psychic phenomena, the brain is both a transmitting and receiving instrument, successful according to its sensitiveness. Every word whispered into the air starts vibrations which will quiver on and on forever. The same is true also of influences which go out from hypnotism and telepathy and from our lives in the commonest days. This should make us most careful what we do; what we say; what quality of life we give to the world. The influences will go on forever. Who knows not that the heart of man is greatly influenced by the moral atmosphere which he breathes. He is disposed to an affinity with the good very much in proportion as his mind is kept in the genial tone which its due relaxation promotes. Make a man happy, his action will be happy too; doom him to dismal thoughts and miserable circumstances, you make him gloomy, discontented, morose. Human lives are like the photographer's sensitized plates—receiving upon them the image of whatever passes before them. Mind is that which constitutes all of the impressions made

## HYPNOTISM.

upon the plates of the sensorium. Consequently mind grows as impressions are multiplied. There are great and small minds for a certainty, measurable by the extent and amount of impressions received on the plate in the camera of the brain during one's life career. The impressions are made as a photograph is made.

What is revelation? Is it something new? No, it is a showing forth again. There is nothing new under the sun. If there were anything new, it would not be true, because truth is from everlasting to everlasting. A man coins himself into his labor; turns his day; his strength; his affection into some product, which remains as the visible sign of his power; to protect that, to secure that to him, to secure his past self to his future self, is the object of all government and self-government. Biology is the science and philosophy of life phenomena in material organisms, a term which applies with equal force to all phenomena of life or soul expression from the lowest to the highest organism—the vegetable, the man, the infinite universe of spirit and matter. The words spirit and soul are ancient terms, used to signify the vital principle or flame, the animating power of life, a principle or force that vivifies atomic life—brings form into shape. All of nature's laws are general. If progress can be claimed in one phase of her realm, it must be conceded in all. This is a principle to be applied to all opinions; all conditions; all beliefs. A revision is ever necessary. Keep pace with new evidence. There is hardly a thinking man to-day but will concede to almost any kind of a proposition in the way of new discoveries, as long as it is inside the boundaries of intelligence and reason. There are persons so sensitive to the very atmosphere, that not only thought waves from other minds can be intelligently received by them, but the air itself seems to become a reservoir of knowledge to them, from which they derive information of matters and things that are taking place, or have taken place, far and near, of which they have gained no possible idea from external means. Two students had a lively friendship for each other. After the completion of their studies, their destiny separated them, but they did not cease to retain their cordial relations. Each entered upon the practice of medicine. One night, after the lapse of several years, one of them was the prey of an impression against which he struggled in vain. He seemed

## HYPNOTISM.

to hear a voice that told him that his friend was in a city near to him; that he was ill and in danger of death, and that he was sending to him his last farewell. He was so much moved by the thought, that on the morrow he went to the city, all the time feeling that he was acting somewhat absurdly. He found his old comrade in a hotel at which, while on a journey, he had been obliged to stop on account of illness, and where he was then, in fact, in the agonies of death. "Ah!" said the sick man, as he saw his friend, "so you did hear the call that I sent to you mentally? Yesterday evening I became convinced that my end was near. I thought earnestly of you and, although I had not informed you where I was, I was still sure that you would come." The position and reputation of the survivor, who tells this story, are such as to make it impossible to believe that he is in error, or has any intention to deceive either himself or others. As nothing is known about the nature of the soul, it would be impossible to conceive what the state of the soul is at such a time. The fact that a person may cease to exhibit any sign whatever of life and yet not be dead, proves that the soul is an independent thing. A startling psychological experience was the fatal dynamite explosion in the Coney mine, near Skykomish. One of the two men killed was R. W. Robinson. At precisely the time he was stunned by the concussion, his young wife, sleeping in Renton, had a vivid dream of her husband being killed in an explosion. She awoke in great agitation and was so greatly impressed by the vision, that she aroused her mother, Mrs. Jones, and told her of the occurrence. In spite of all assurance to the contrary, the young wife insisted that her husband had been killed; and it was in the midst of her lamentations that a message was brought from Skykomish, telling briefly of the accident. Mr. Robinson lived three hours before internal hemorrhage caused death; and during a part of that time his mind was deliriously active. It was then, undoubtedly, that the vigorous horror and imagery of his own mind was transmitted to the sensitive brain of his wife. All things which exist, whether mineral, vegetable, animal or spiritual, have certain qualities which are recognizable by one or more of our senses—either when in a mental or somnambulistic condition, and it is the God principle, or the portion of God in everything, that en-

## HYPNOTISM

ables our senses to recognize them. If this principle were not in them, they could not exist. The physical eye, when in a somnambulist condition reveals facts that the natural eye cannot compass, for it not only peers into the secret recesses of the natural world, but it also mounts into the regions of spiritual existence. Man's soul exists not only while it finds expression through the human form, but also continues to exist after the form no longer serves as a medium for its manifestation. The spiritual realm is simply that territory which is unseen by fleshy eyes; unperceived, indeed, by the external senses. Remember, while to mortal ears sound ceases at thirty-eight thousand vibrations per second, such waves may speak in thunder tones to immortals. The vast zone lying between thirty-eight thousand and three hundred and ninety-six trillion waves per second may be truly the sphere of souls, in which darkness, silence and death are unknown. It is a silly thing to believe that the grave ends all usefulness. Death—so-called—which John Stuart Mill defines as "A mere cessation of the stimulus of the sensible world," clothes us with a more subtle, pervasive and beautiful corporeity. To "the land of souls," as Byron called it, we all migrate sooner or later. The migration, we may believe, is a change of corporeal costume, rather than a long journey to a distant land. Many, and perhaps most, people possess to a greater or less degree that interior sense termed the power of vision. In proportion as man has failed to recognize himself as a living soul, he has become subject to the limitations of sense; unable to accept immortality. Those in the primary grades of individual evolution cannot comprehend things of great import. No words of explanation can avail until development makes it possible. Herbert Spencer says: "Experience is the sole origin of knowledge." We infer that, without experience, there can be no knowledge on any subject. It is fortunate for the human intellect that so many problems are yet to be settled. There is something to do in future ages.

### MIND AS A MENTAL AND CHEMICAL COMPOUND.

The universe is an automaton; a vortex of vortices multiplied—speeding, whirling, gyrating around a center; one eternal, harmonious, concrete whole. Motive power is the Deific Trinity

## HYPNOTISM.

God; the Omnipotent, the Omniscient, the Infinite Love. We cannot understand the mysteries of divine nature. How absurd it would be to expect it! We cannot begin to understand the mysteries of the created human nature! Life with men must have form; but form may exist without life. Our existence is made up of a multitude of experiences. This forms our character, which is our personality. Of course, there is a psychical or spiritual side to evolution. Evolution is a process. The word indicates how present forms of life have come into being. It does not explain the reason why; nor explain the underlying principle. Life is the subtlety of intelligent activity; the tactile sense by which she handles matter; the crucible in which she crystallizes chemical changes into mortal forms. For convenience we label a certain class of facts astronomy, geology, chemistry, biology, etc. But all these sciences are but segments of a circle, parts of one great science—the science of the universe. All the sciences being related, there can be no complete knowledge of any without thorough knowledge of all. We are told of atoms and molecules; but what is moving them? They move to some purpose. There can be no purpose without mind. Science must take in the foundation of a spiritual genesis. Enlarge its scope and reverse its philosophy. Can intelligence exist separate from mind? Yes, intelligence is inherent in the smallest particle of matter. The atom, in its attraction and repulsion to forming of molecules and masses, each change of “like to like,” is a manifestation of intelligence. Motion is constantly showing its eldowment, intelligence. Wise teachers of old, proclaimed the immortality of the soul, with no uncertain voice; reasoned that, in consequence of the soul-abiding nature and the transitory state of the body, the latter was no part of the real man—only a tool for him to work with. We are in no sense our bodies. They are machines which we operate and that is all. Because the instrument is mortal, the performer does not forfeit or fail to possess immortality. Look at man’s physical body! What is his brain? It is the trestleboard upon which you map out everything you want to do; everything you want to know. A definite conclusion is engraved more distinctly and firmly than a half idea, or wavering conclusion. This is the secret: you draw

## HYPNOTISM.

your plan of life. The seeker after divine wisdom should always remember that he is a terrestrial as well as a spiritual being. Whilst climbing heavenward, he should never lose touch of the earth, but should preserve both his physical and mental equilibrium. Materia medica and materialistic science, in every department, have all looked upon man as intrinsically and primarily a material being, and all their philosophies have been based upon such an assumption.

For two hundred years the scientific world has been rent with discussion on the origin of life. One school has held that matter can of itself produce life; the other holds that life can come only from pre-existing life. The discussion has been practically closed. All branches of science now agree that life cannot be evolved from matter, but must be the direct result of pre-existing life. Huxley says: "The doctrine that life only can produce life is victorious along the whole line at the present day." Tyndall regretfully confesses: "No shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independent of antecedent life." Drummond says: "A decided and authoritative conclusion has now taken its place in science. So far as science can settle anything, this question is now settled. The attempt to set the living out of the dead has failed. Spontaneous generation is to be given up. It is now recognized on every hand that life can come only from the touch of life." Then God is the source of all life. Life in the soul is the tide of the divine ocean flowing through the narrow channel of human nature. It is the direct gift of God. The story of the growth of any notable thing is always a matter of common interest. Even to-day, the minds of the great historians are pondering over the mysteries of creation; are attempting to deduce the process by which the dewdrop, the quartz crystal, the blade of grass and the universe came to be what they are. So, too, in the literary world there has always been a keen study of motives and influences, as they have been at work in the formation of this or that masterpiece of rhyme, reason or fancy. In the Kabala, and wherever the songs of the Seraphim are described, it is said that one choir of angels asks another: "Where is the place of

## HYPNOTISM.

God's residence," and the response is, "God's glory fills the universe."

We cannot explain the existence of the simplest thing with which we are familiar. A grain of sand is as inscrutable in its nature and origin as the solar system. Its tiny being is the manifestation of a substance and a force which the wisest philosopher will strive in vain to comprehend. Emerson says: "The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiment there has always remained in the last analysis a residuum it could not resolve." "Every human being," says Channing, "is intended to have a character of its own, to be what no other is, to do what no other can do." Ideal will be our reality bye and bye, when we reach the spiritual plane; but, meantime, mundane things impress their reality upon us. The true philosopher will endeavor to realize both and preserve the equilibrium between them.

## SOUL-SENSITIVENESS.

There is a far more intimate connection between terrestrial and super-terrestrial states than most people imagine; and with the rapidly increasing soul-sensitiveness of large numbers of people all over the world, which is a characterizing feature of the incoming year, or new age now dawning, the seeming chasm between the so-called two worlds will be bridged. All may become cognizant of truth, if they will. All may unravel, in a degree, the mysteries of the hidden laws of being. Those only who seek with sincerity and earnestness will be able to partake of the glorious knowledge which comes to those who obey nature's and God's laws, both physical and mental. Man is just emerging from material conditions into soul-life. Materialism is being driven into the last ditch, and its surrender is inevitable. Man is becoming aware of himself; he is beginning to understand that soul is the only reality, and that matter, as seen in the material universe, is only the manifestation of soul in the various degrees of its unfoldment; that the material avenues of sense are only mediums of rapport between soul—himself—and the material universe. In philosophy the perfect materialist is he who affirms that there is but one thing in the universe, and that that

## HYPNOTISM.

is matter. Yes, the study of civilization is the most interesting of studies. Marcus Aurelius's *Meditations*, 121, 180 A. D., says: "Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life." A manhood and a womanhood worthy to fill earth's highest, as well as its more lowly places with potent forces that shall be the motive power in directing the course of this generation in all that appertains to its life, its work and its destiny.

The world needs patriots and martyrs to truth. The wheel of progress in its revolutions should crush out the chaff from all teachings, leaving only that kernel which, though buried for centuries, springs into life when permeated by that light which streams forever from the "Inspirer of all Life." The great fact that law governs in the universe of matter and of mind, that from the smallest atom of matter to the largest and most majestic orb in space, each and all are under the eternal and irrecoverable grasp and control of fixed and unalterable laws, from which nothing can possibly escape. Not a sparrow or a mote can fall to the ground and the very hairs of our head are numbered by this. We cannot escape these, turn as we will and do what we may, we are always and forever under the stern and unflinching dominion of law. The soul is the real man. Man is a soul and has a material body, which is merely a temporary garment for momentary use. As a soul, man is in the human form, has brain and heart, eye and hand, and every organ external and internal which belongs to a human being. The body is cast into the moulds of the soul, receives all its power from it, and in every particular is merely an instrument for the service of the soul. Place an iron nail within two inches of a magnet and in a short time the nail becomes magnetic by molecular transmission. In this case we know molecular action takes place between those two bodies; yet we have no sense telling us of the fact. We only know it by its effects, that is, by the nail having a magnetic quality which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet; so in healing. It is



## HYPNOTISM.

reasonable to suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail. As we have no sense to recognize the transmission of this quality, we cannot recognize the connection. Soul is the great life on which matter rests, as rests the ponderous globe on the free and fluid ether. Soul impregnates matter. Matter embodies soul. Nature is the revelation of soul in space. History is the revelation of soul in time. Soul sleeps in the stone; grows in the plant; stirs in the animal; wakes in the man, and will work on until the present chaos and old night are taken up into the higher evolution. The mind occupies every corpuscle. Soul precedes time and space; builds its own structure, and makes its own environment. The psyche is present even in the lowest forms; it exists, but for want of fitting organs it is too dim for our faculties to ken; and increase in mind force only takes place with that of organism. The pebble climbs to a rose and the rose to a soul. Cosmic unity runs on the broad roadway of law through all the world. Man has the planet for his pedestal; the grasses gather to compose his form and the winds hold him in solution. He who would be more scientific, must go on to the study of astronomy where he will learn all about the solar system and the influence of the same upon our earth and upon the minds of men, and then reach out into the stellar regions and become acquainted with the starry heavens, as the work of the great Creator of the universe. Nature inspires us with a love of life, but cannot teach us how to die. Heaven would win us into death, as the sun wins buds into blossoms. Shakespeare makes Hamlet say: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" Man's twofold nature is reflected in history. "He is of earth;" but his thoughts are with the stars; mean and petty his wants and desires, yet they serve a soul exalted with grand, glorious aims; with immortal longings; with thoughts which sweep the heavens and "wander through eternity!" a pigmy standing on the outward crust of this small planet; his far-reaching soul stretches outward to the Infinite, and there alone finds rest. History is a reflex of man's double

## HYPNOTISM.

life. Every epoch has two aspects, one calm, the other agitated, petty, vehement and confused, looking toward time. Seek not a candle's feeble rays while within thee is the center sun, irradiating the chambers of thy soul, revealing untold wonders of things present and things to come. We may walk through some fair garden at midnight, with the lilies and carnations, the azailias and roses all about us, but unseen and unrecognized, on account of the darkness; and only when here and there a whiter bloom gleams out and sweet, faint odors from unseen sources steal through the dewy stillness, do we feel and know that we are within the garden amid the shrubs and flowers. Now, shall we doubt the existence of the flowers because we cannot see them? So, too, we may sit on some hillside, with the glorious landscape spread all around; yet, owing to the dark pall of night thrown over hill and valley, we can see nothing of nature's widespread loveliness. But it is all there just as real and existent as though a summer's sun were pouring his beams down upon it. The mere fact of conditions being such that we do not see or feel a thing does not militate against its reality of existence. You wake up of a summer's morning and the air is filled with mist and fog and the whole atmosphere about you is distinctly visible; you can see but a little distance through it. But in a short hour it is all gone; everything is clear and all has become invisible! Has anything been lost? Is anything gone? No, only a change of atmospheric conditions! What before was visible, by contact with heat, by attenuation, has become invisible! So, all through the material world, invisibility does not prove non-existence. The word of God speaks of many things about which we doubt and waver simply because in our intellectual and spiritual feebleness we cannot comprehend them! We may lay it down as a fixed fact, that in moral, spiritual and intellectual things, that which has taken place in the past is possible in the present and future. The mind can see without the aid of physical means. Man will always be interested in the problems, the wonders and the speculation of this and the future life. Let us cultivate our thinking faculties; knowledge, both general and spiritual, will grow proportionately. It is a spiritual gift that enables one to have a clear view of things not apparent to the outer senses—in fact,

## HYPNOTISM.

they can hardly be said to search out the things that are revealed, for these simply come to them.

## SELF-DELUSION AND ITS RELATION TO CUNNING AND SELFISHNESS.

"I honor the man who is willing to sink half his present repute for the freedom to think; and when he has thought, be his cause strong or weak, will sink t'other half for the freedom to speak! Not caring what vengeance the mob has in store, be that mob the upper ten thousand or lower."—Lowell.

Men cheat themselves; they mix their ambition and their philanthropy, and persuade themselves that philanthropy is the horse in the shafts of the chariot, when it is ambition only. It is the wolf in sheep's clothing; the bear with the cow's skin covering his ferocity. Our noblest deeds are not winged and trumpeted. Our saying is not half so grand and enduring as our doing. Our best deeds are not the loudest-voiced. Our noblest charities are not advertised. Our pity doesn't need labelling. Remember for what purpose you were born, and through the whole of life look at its end; consider, when that comes, in what you will put your trust; not in the bubble of worldly vanity—it will be broken; not in worldly pleasures—they will be gone; not in great connections—they cannot serve you; not in wealth—you cannot carry it with you; not in rank—in the grave there is no distinction; not in the recollection of a life spent in giddy conformity to the silly fashions of a thoughtless and wicked world; but in that of a life spent soberly, righteously and wisely in this present world. Whatever advance is made along the upper lines of civilization, comes through man's larger knowledge of his true relation to the human race and his assumption of possibilities that he, as an individual, alone must bear. The awakening to this higher consciousness is the open door to the world's betterment. Upon molecular life, which is the mineral growth life, which is the vegetable and instinctive life, which is the animal, is founded a life of life, which is mind. The face of man thus travels through the universe; and love and intelligence look out from things with an infinite variety, according to their capacities. Through the investigations of physical scientists, we have learned that thought is dynamic;

## HYPNOTISM.

that it is both force and motion. If you have the power of holding to the conditions or environments, you will carry it into effect.

Demosthenes filled his mind with great purposes before he filled his mouth with pebbles. Great thoughts are the first essential of eloquence. Time without an end and space without a limit are two things which no human being can possibly comprehend. The truth is the foundation of inspiration and is open to all who will climb the heights where it is situated; if men cannot attain it, it is only because they are too worldly. Life's influences are an intricate web; they are so interwoven that no man can identify his own particular thread, nor measure its effect upon countless other threads. The centripetal and centrifugal forces are necessary in the cosmos to produce planetary movements in their proper orbits, that these celestial bodies may not collide and destroy one another; as Job had understood the grand scheme of existence, when he said of God: "He who maketh peace in his high heavens." And yet these two forces are evidently antagonistic; in the main, they counteract each other mutually. Still, each being good in itself, even their collision is productive of good only. The same is the case in the realm of reason; in all departments of human activity; the collision of honest, upright and earnest reasoners is productive of the perpetual motion of all human affairs. No man is the sole architect of his own fortune. Even the prophet Noah must have his carpenters to help him in his ship-building. Even a Solomon must hire help of Hiram. So all corresponding states of cause and effect become recognized.

Man begins to understand how each one's web of life is woven, and that each one is compelled to meet his own production and not that of another. Knowledge of things in general enables man to practice what has long been meaningless precept, and to manifest good will toward all and malice toward none. The difference between ignorance and stupidity is the inability to know, through lack of development, and the unwillingness to learn, through animal stubbornness. The former is excusable; the latter is not; for stubbornness is not far removed from selfish conceit; and the latter is what generates bigotry. How noble should be our action; how faithful our thought; how restrained and true

## HYPNOTISM.

our speech ! When we think of many characters of which we shall form a part, how strongly should we build our own ! When we think of immortality in man, how eagerly should we labor to be worthy of that immortality. To die and know that men, when they think of you will be gayer, truer, more loving, more pitiful, more God's children—that would make death's face look kind. To die and know that when men think of you no inspiration will arise, but only the memory of gloom, or hatred, or falsehood, or pitilessness—that makes death terrible. Be otherwise; let your works follow you with inspiring power; speak from the grave to comfort, kindle and redeem. And, remember, nothing condemns more powerfully the violence of the wicked man and woman than the moderation of the good. Man, as the offspring of his Infinite Parent, is his highest representative on this plane of being, the perfect man being the most complete embodiment of the Father's "fullness" which we can contemplate. Sorrows may crush you, if you let them fall on you wrongly; but, if you bend a little, they fall on the earth and pack the soil more firmly about your roots—give you a better hold on earth and a firmer lifting of being. to ward the upper heavens. If a branch is lopped off, perhaps it will help you grow more symmetrical. Pruning, and thinning of fruit makes the rest more luscious, and the yield larger. Selfishness belongs to the inhuman, for it is implied heartlessness or lack of sympathy for others, and makes the owner ignoble in action according to the force dominating. Nobility and dignity can only come out of love or accompanying good deeds, kind feelings, generous impulses and charitable thoughts. A great poet has said: "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power." It is most true. Self-reverence depends upon self-knowledge, and it leads to self-control; and these are the elements of the only true greatness of mankind. Let us sweep aside all the world's estimates of greatness; the puppets of wealth and rank; the inch high dignities of the thistle and the mole hill have no place here. Our smart apparel; our small pomposities; our little hardships; our various titles; our great possessions—with one touch of death's finger how they shrivel and vanish into nothing—less than nothing ! Only the inherent grandeur of the bare soul remains, and a pauper's death may be

## HYPNOTISM.

far grander than a king's. The world has often deified its mere insects, just as Egypt worshiped beetles and crocodiles; it has put the diadem upon brows that should have had the branding-iron, and thrown purple over shoulders that should have had the whip. The world bows to Dives and Nero and Caiaphas, but true humanity knows them not and true praise despises them. Yes, good for the purpose for which they were created. The buzzard and the swine are good scavengers; also the serpent has its place. Measure by measure of a man. Genius, art, invention, love, free thought, justice, amity, truth philosophy and progress—these constitute the elements of a true nation. Cunning has only private and selfish aims and sticks at nothing which may make them succeed. Discretion has large and extended views and, like a well formed eye, commands a whole horizon. Cunning is a kind of short-sightedness that discovers the minutest objects which are near at hand, but is not able to discover things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Discretion is the perfection of reason, and a guide to us in all the duties of life. Cunning is a kind of instinct that looks only after our immediate interest and welfare. Discretion is found only in men of strong sense and good understanding. Cunning is often to be met with even in brutes, and persons who are but the fewest removes from them.<sup>1</sup> In short, cunning is only the mimic of discretion and may pass upon weak men and women in the same manner as vivacity is often taken for wit, and gravity for wisdom. Man, physically and mentally, may be regarded as the complete resultant of a stream of inherited tendencies. It seems almost to be taken for granted by the majority of men that money is of more value than anything else. Character, reputation, absolute fidelity, to even the finest shades of distinction, between honor and dishonor—the almighty dollar seems sometimes to weigh all these down and sit enthroned on a man's eternal soul. Envy is strongly characteristic of littleness of mind. A truly noble and generous man feels no enmity towards a successful rival. It is related of an Arabian king that when his architect had finished for him a structure of surpassing magnificence and beauty, he ordered him to be thrown from its highest tower, for fear he might build a palace of equal or su-

## HYPNOTISM.

perior beauty for some rival king. Hate and intolerance have their parts with wrecks and ruins. Their blighting breaths wither the fairest flowers of hope and make the heart of humanity a desert, where love would make it blossom as the gardens of the gods. Language fails to present a picture of the world as it ought to be. The mind, chained by dull customs to the things that are, fails to grasp the meaning of the things that might be. Life ties and binds together, and about some common center starts the spiral revolutions of an upward progression; but death breaks and separates and crashes down into silent and motionless inaction. Death has its mission; it is as necessary to evolution as growth itself; but it must make for life; it must become an abject slave. Woe to the man whose dead hopes or dead faiths still wear crowns. Sing no dirges to a dead heart, but let your own living heart sing and know that the heart of God is never still. There is no dead nature—no dead world, unless your own vitality is ebbing away. In most lives the centripetal forces abound over the centrifugal. Thought and feeling revolve selfishly about the self-center, instead of generously tending off on lines of sacrificing service: and when men are long indifferent toward us, we grow indifferent to their indifference. Life can be compared to a spiral along which the individual walks, sometimes slowly and painfully as he makes his way up the ascending curve that leads from gloom and adversity to the sunlight; then a brief journey and the joys of life, and the descent begins; and so up and down, but ever onward, until the last curve is reached and the world journey ends. Our future in that unknown land is determined by the upward or downward trend of our last steps. We need not employ deep metaphysical arguments to show that this life is a state of trial for us—it is an obvious fact. The important part is our relation to the future life; what we must do to attain our destiny. It is the bearings that the premises of rigorists have upon this point that makes them important and worthy of attention. He who is false to present duty, breaks a thread in the loom and will find the flaw when he may have forgotten the cause. All men and women must meet themselves and become well acquainted. It is a curious fact in history that no nations degenerate so low as those which have occupied the most exalted positions.

## HYPNOTISM.

### LIFE AS IT IS AND MISDIRECTED INTELLECT.

Life is generally made unendurable to those who are born ahead of the age in which they live. Plato, Copernicus, Galileo and Columbus were all more or less punished and ridiculed while alive. Now, those men are almost worshiped, though much of their wisdom is a stumbling block to modern science—just as prior wisdom was a stumbling block to those men. The world is slow to acknowledge the truth and genius of the present; but is at the same time freezing and starving the living present, which is indefinitely postponed for future deliberate notice. So moves the world, velocity accelerated in proportion to amount of past energy exercised. It is always safe to learn, even from our enemies; it is seldom safe to instruct, even our friends. Every one of us has some chain to drag along which prevents him from searching out truth as cheerfully, earnestly and helpfully as he should do, if he were unshackled. Galileo, Columbus, Jenner, and the many authors who have had their first manuscripts returned, are among those of the world's benefactors whose early dream met with ridicule. There is something in the popular mind that clings to tradition and custom and holds the progressive to be impossible, and therefore ridiculous. Progress first meets with ridicule, then persecution. Public opinion always howled "crucify! crucify!" whenever an uncommon mind appeared and announced a new idea.

### GALILEO'S PRISON SONG.

"Though you fear me, though you doubt me,  
I shall win whate'er befall;  
Though you jeer me, though you flout me,  
Truth and I against you all!

"Though you bend me, though you break me,  
Time and I against you all;  
Time and truth at last shall make me  
Lord of you who am your thrall!

"Though you chain me, though you burn me,  
Yet the earth, though that befall,  
Moves; and though you daunt and turn me,  
It still moves in spite of all!"



## HYPNOTISM.

Calumny and ostracism have taken the place of stones and swords in dealing with the prophet. It is much more respectable to cut a man's head so slick that he doesn't realize it, than it is to bungle the job with a mere sword of polished steel. The world has always stoned its prophets. Progress, in this respect, hinges upon misdirected intellect. It is the law of life that the penalty of ignorance, the pain of imperfection, falls not on one but on all. One brotherhood and one blood flows uninterruptedly, an endless circulation, through all men, as the water of the globe is all one sea and, truly seen, its tide is one. We are so bound and knit together that suffering in one results in suffering to others. No man ever yet paid the penalty of broken laws that others did not share it with him. As it is impossible to protect or shield the wrong-doer from the consequences of his act, so it is impossible to shield from suffering those who are bound or related to him. When a man imagines he is made of a little better clay than other men, set him down as a piece of earthenware, half baked; there is a flaw in the composition somewhere; he calls more for pity than censure, for a fool cannot help his mental deficiency. There is a living gospel in the world, but it is not perceived by those who are blinded by prejudice and biased by the traditions of the past. Truth is gauged by the power of conception, and concepts are formed by one's environment. There is a pleasure which comes without seeking—that which attends loyally to the truth and faithfully to the right. A commanding officer of a prominent British regiment, having requested a drill sergeant to ascertain the religious views of some new recruits, the latter were paraded and the sergeant cried out: "Fall in! Church of England men on the right! Roman Catholics on the left! All fancy religions to the rear!"

## WE CLING TO OUR BELIEFS SIMPLY BECAUSE THEY CLING TO US.

Suppose a mountain of diamonds, glittering in the sunbeams, were at a distance from a company of men, but visible to them by their radiant light. Suppose that between this treasure and these men were strong barriers and all sorts of obstructions which they must remove or surmount before they could reach this

## HYPNOTISM.

mountain, the object of their desires. Now, should they be instructed that the true way to reach it is to keep the eye continually fixed upon it, and the desire going out to it, the attention abstracted from everything else? Think you that by following this showing they would ever grasp the treasure? Will looking after it, aspiring after it, with the strongest possible desire, without an attempt to clear the avenues that lead to it, so that they can pass through them and reach it, ever give them the desire of their hearts? Surely not. Progress is improvement. It measures not the ground passed over, but what has been gained in passing. There are people who imagine that so long as they are going from one thing to another, they are progressing; and there is probably no greater hindrance to advancement than the modern habit of dropping the last method, or idea, or machine, for the next that comes in sight. Many persons who have all the latest methods at their fingers' ends are making no more progress than did the little girl who tried hard to gather a bouquet, but dropped a flower every time she reached out to pluck a new one. True progress consists in bringing forward from yesterday the good of yesterday, and adding to the store the good of to-day. What of the tidal wave? That mysterious, indispensable swelling of the waters that, following the "pull" of the moon, rolls round this globe of ours twice in each twenty-four hours, stemming the outflow of mighty rivers, penetrating far inland wherever access is available, and doing within its short leave of life an amount of beneficent work freely, that would beggar the wealthiest monarchy of the world to undertake, if it must needs be paid for. Mysterious it may well be called, since though its passage from zone to zone be so swift, it is like all other waves, but an undulating movement of that portion of the sea momentarily influenced by the suasion of the planet—not, as vulgarly supposed, the same mass of water vehemently carried onwards for thousands of miles. Mountains are suggestive of streams. The dead, level countries know no gushing springs, no swift, purling brooks, no clear, beautiful rivers. The plain is often parched and bare, when from the mountain side flow fountains of life and fertility. Water is typical not only of both of these, but of cleansing and peace. What makes sweeter music than the patter of the rain upon the roof,

## HYPNOTISM.

the babbling of the purling brook over the pebbles and stones and rocks? What grander than the rush of mighty waters over the stupendous cliff; the roar of Niagara, "the sound of many waters," like the voice of God? No matter if storms are raging in the desert and in the mountains; no matter what clamors fill the air, the voice, soft and low, avoids them all and beats upon the ear, as on still nights a far-off melody steals out upon the air, and thrills its pulses with music. We receive a telegram, but it is only a thought. It is simply a triumph of mind over matter. It is a defiance, by science, of time and space. It is material altogether. But there is soul in a telephone. It says, in effect: "Come talk with your friend; I will carry to him your voice; not one tone or inflection shall be lost or changed, and you will feel that he is by your side." The laws of mind and the laws of matter can mean nothing more. Hypnotism and telepathy prove the power of mind over matter. Telepathy proves the limitless soul power. Hypnotism at a distance and telepathy prove a strange power, unseen by the fleshy eye. They prove the wireless telegraph; they prove immortality.

### I AM THAT I AM.

All noble impulses are speechless prophets and bring the things which are to be into the mental horizon to be recognized by the searcher after truth. Genius has its moments, or periods, when the being seems to be touched by a master hand. We see the all engrossing question which still remains before the greatest minds: "What are we; whence have we come; and whither are we going?" Everywhere shall the life of man have an attractive influence and corresponding relationship, and the thought of the Divine Fatherhood will be more clearly understood by the saying of the Scripture: "In My Father's house are many mansions;" through which man shall be conducted in his upward progress and future development. Death is but the ending of one form and birth the beginning of another. Force and substance are the generally acknowledged fundamental principles or primeval essences of life, and from which we derive our consciousness. Let us exclaim with the suffering isolate in the desert: "O Life, Light of Life! O Life of my Soul, illumine me! I am nothing, shine within me; light a lamp in my soul that I may see my-

## HYPNOTISM.

self and know Thy will. Who shall overcome the earth and the world of death? Who shall find out the path of virtue as a clever man finds out a tree? He who knows that body is like froth, and has learned that all things are unsubstantial, he shall break the arrow of death." Behold a rift in the clouds! there is hope in the near future when there shall be reciprocity of wisdom—a recognition of the brotherhood of man and the Fatherhood of God. Oh, Mighty Infinite, where art Thou and where art Thou not! Where dost Thou make Thy habitation and where is that spot which Thou dost not inhabit! Thou hadst no beginning; likewise wilt Thou find no ending of days! Thou hast no bounds, no dimensions, and to Thy power to unfold in every new and varying forms and conditions, who has fixed the limit! Likewise as is Infinitude itself, so also are each and all of its atoms! No bounds are fixed for their habitation and their bountiful provision, how like unto Thine own! The bounds of the soul where are they? and what is the limit of its power? Oh, Mighty One! So does man resemble Thee in his unfoldment and his possibilities! As man reaches the confines of a new sphere, he hears the echoes of new and strange sounds eternally reverberating along the corridors of thought and reaching far into the abyss, sweet with the eternal resonance of ever unfolding life; he knows there is no death—there is no death. But Life, everlasting Life and Light. Give us Light, Light, Light!

## THE MUSIC OF THE SPHERES.

"What is that grand  
Celestial band  
Which everybody hears,  
Whose strain we all,  
Enraptured call  
The Music of the Spheres?

"Who thinks how all  
In each bright hall  
Whirl round, yet know no fears  
Of clashing, kneels  
In soul and feels  
The Music of the Spheres!

HYPNOTISM.

“This whirling world,  
Which God once hurl’d  
In space, and still uprears,  
Sings, rolling round,  
Without a sound,  
The Music of the Spheres!

“It would be vain  
To try to explain  
That song none other peers;  
But in its peel  
All men can feel  
The Music of the Spheres!

CARL SEXTUS.

## HYPNOTISM BY DIRECT SUGGESTION.

E. W. SCRIPTURE, Ph. D., of Yale University.

It can be laid down as a fundamental principle that there is nothing unnatural or occult in the phenomena of hypnotism; what may appear mysterious to us at present will be found to be quite in conformity with the laws of nature when the facts are more carefully determined.

The essential factors in most phenomena of hypnotism may be said to be first, the production of a sleepy or dazed condition in which the subject is unusually sensitive to suggestions given by the hypnotized, and second, the giving of suggestions that are followed by actions, hallucinations, etc.

It is my belief that most of the phenomena of hypnotic suggestion can be produced in sane persons in a perfectly normal condition, by merely choosing the appropriate suggestions.

Here is an experiment that can be performed by anyone; I perform it regularly every year on classes of twenty to twenty-five pupils. The current from a battery (or a dynamo) is sent through a thin wire, the strength being regulated so that the wire very slowly becomes warm. Each person takes such a wire between thumb and finger. He is told to say "Now" at the very first instant he feels the wire begin to become warm. After the warning "All ready" the switch is turned on with a loud snap; in a short time the heat is faintly felt and the subjects begin to say, "now" one after another. The experiment is then to be repeated a second time. The warning "All ready" is given as before but a secret, noiseless switch is turned so that, when the other switch is snapped, no current passes through the wires. The subjects soon call out "Now" as before, although no heat whatever is developed in the wires. In this way a pure hallucination is developed on the basis of a mere suggestion without any of the preliminary manipulations common to hypnotism.

It is especially remarkable that this can be done with a large class—the larger the better. I would hardly wish to say that a whole class can be hypnotized, because the word "hypnotism"

## HYPNOTISM BY DIRECT SUGGESTION.

has still a mysterious tinge, but perhaps I may be allowed to use the word "suggestionized." Such "suggestionizing," with or without the preliminary hypnotizing, can be carried out on groups of persons in various ways. Possibly some of the impossible tricks of the Hindoo jugglers may be due to a "suggestionizing" of the entire body of on-lookers. Stockton has made use of this idea in a fanciful tale of a whole theater-full of people who were first hypnotized by dazzling objects.

This "suggestionizing" of whole bodies of people is part of the power possessed by certain orators, preachers, and singers. They have certain tones and modulations of the voice that appeal to the hearers irresistibly, often overpowering the judgment entirely. We have probably all felt this power of certain speakers over us and have perhaps been rather ashamed of it afterwards. Possibly I can best illustrate the case by repeating an incident that actually occurred in a London court. The prisoner had confessed himself guilty in an accusation of theft. The judge appointed a rising young lawyer to defend his case at the trial. The lawyer induced the prisoner to withdraw his confession and enter a plea of "not guilty," and then conducted the case with such skill and eloquence that the jury brought in a verdict of "not guilty," although they knew of the prisoner's own confession. The only explanation seems to lie in attributing a hypnotizing or suggestionizing effect to the lawyer's eloquence.

Quite a long series of experiments on hallucinations by simple suggestion has been carried out under my direction by C. E. Seashore, who has in this way produced hallucinations of sounds, smells and even of actual objects in large numbers of perfectly normal persons without any preliminary hypnotizing.\* In one experiment the subject was told to approach from the farther side of the room until he could see a blue bead on a black circle; when he saw it, he was to look down at a tape measure beside him and read off the distance. The experiment would be repeated about ten times, the subject seeing the bead every time and reading off the distance, thereafter the bead was secretly removed.

---

\*See studies from the Yale Psychological Laboratory, 1895, Vol. 2.

## HYPNOTISM BY DIRECT SUGGESTION.

The subject would continue to repeat the experiment, seeing the bead every time, although no bead was present. The suggestion of the previous experiments was thus enough to produce a distinct hallucination of sight. This experiment was repeated on many persons without a single failure. In another experiment the subject was warned by a click of a telegraph sounder when to expect a faint sound; he was to press a key when he heard the sound. The sound was actually produced for a few times. After that it was unnecessary; the sounder would click and shortly afterwards the subject would press the key to show that he had heard the sound, although no sound was present.

In still another experiment a few trials at smelling a bottle with a faint perfume in it was sufficient to cause the subject to always perceive a perfume in a bottle of odorless water.

The cause of this suggestibility lies undoubtedly in a strong concentration of the attention on one thing, whereby the suggestions from outside are enabled to influence the subject without his being able to control the effect.

The method of hypnotizing used in Paris by the Abbe de Faria and in Nancy by the later hypnotizers showed an understanding of the power of this principle of direct suggestion. The Abbe de Faria was accustomed to throw his subjects into the hypnotic condition by the command "Dormez." The men of the Nancy school would tell the subject that he was becoming sleepy that his lids were already drooping, etc.

With very susceptible persons and with those who have been often hypnotized, it is frequently sufficient to simply say "Sleep" or to make some sudden ejaculation, or even to look fixedly into the eyes. Here we have again the strong concentration of attention that leaves the subject without full control of his faculties.

We ought, perhaps, to restrict the term "hypnotizing" to the production of the sleepy condition and to use the term "suggestionizing" for the phenomena produced by suggestion with or without preliminary hypnotizing. The hypnotizing is for the purpose of gaining fixation of attention; it is unnecessary when the concentration of attention can be gained in some other way.

In some such suggestionizing as this without hypnotizing, I believe we shall find the explanation of the cures that have been



## HYPNOTISM BY DIRECT SUGGESTION.

actually performed at religious shrines, such as the Grotto of Lourdes. It is undoubtedly the secret of the beneficial effect of some physicians on the health of their patients, and of the inspiring contact of certain great preachers and leaders of men.

By a strikingly impressive appearance, by a well modulated but firm voice, or by a pleasing manner, a natural leader of men gains the attention and confidence of others and makes them susceptible to his suggestion.

Among the many uses to which suggestionizing may be put, I will mention only two whose importance will at once strike the reader. Various bad habits can be cured. I know of several boys, victims of an uncontrollable desire for cigarettes, who were cured by hypnotizing and receiving the suggestion that they did not like cigarettes any more. I also know of a number of drunkards cured in the same way. The same result can frequently be attained by suggestion without hypnotizing; this occurs at revivals, temperance meetings, salvation army meetings and the like.

Various defects of character can be remedied. Inattentive, wilful, malicious, untruthful or violent boys can frequently be so modified by hypnotic suggestion as to become sound and healthy-minded fellows. But what can be done in a brief time by first hypnotizing the boys it is the duty of parents and teachers to accomplish slowly and patiently by years of direct suggestion. Our fundamental principles of character are, after all, mainly the results of suggestions received from our environment.

Defects of timidity, bashfulness, terror of darkness and the like can be likewise cured.



## BOOKS YOU SHOULD READ.

The following list comprises the very best books published on Occult Sciences. We have included no book in this collection except those containing valuable information. We can furnish any book published, at the lowest possible rate, and we would like to forward special prices on any work you wish to purchase. Write us before you order elsewhere. We can save you money. All goods sent postpaid.

### Price Postpaid.

Personal Magnetism, by Edmond Shaftesbury.....	\$4 00
The Law of Psychic Phenomena, by Thomson Jay Hudson, LL. D. ....	1 50
Scientific Demonstration of Future Life " " " " " ".....	1 75
Divine Pedigree of Man " " " " " ".....	1 50
Hypnotism, by Albert Moll.....	1 50
Suggestive Therapeutics, by H. Bernheim, M. D.....	3 50
Human Magnetism, by H. S. Drayton, LL. D., M. D.....	1 00
Electrical Psychology, by John Bovee Dods, M. D.....	1 00
Hypnotism, by Otto J. Wetterstrand, M. D.....	2 00
Before An Audience, By Nathan Shepard.....	1 50
Divine Pymander, by P. B. Randolph, M. D.....	2 00
Eulis " " " " " ".....	2 50
Seership " " " " " ".....	2 00
From India to the Planet Mars, by Prof. Flourny (New York).....	1 50
Hypnotism in Mental and Moral Culture, by Prof. J. Quackenbos.....	1 25
The Unknown, by Camille Flammarion.....	2 00
The Light of Egypt.....	2 50
Hypnotism, by Carl Sextus.....	2 50
Philosophy of Mental Healing.....	2 50
Hypnotism, by Kraft-Ebing.....	3 00
Memory of Lousette.....	2 50
Electro Therapeutics.....	1 50
Problem of Human Life.....	2 50
Cheiro's Language of the Hand.....	2 50
Mystery of the Ages.....	2 50
Spiritualism, by Seargeant.....	2 00
Love, Woman and Marriage.....	3 00
Alterations of Personality.....	2 50
Hypnotism, by Coche.....	2 50
How to Mesmerize (Hypnotism) by James Coates, Ph. D., F. A. S.....	75
Philosophy of Mesmerism, by John Bovee Dods, M. D.....	60
Hypnotism As It Is, by X. LaMotte Sage, A. M., Ph. D., LL. D.....	60
Hypnotism Up To Date, by Sidney Flower, LL. D.....	30
Language of the Stars, by Cunningham.....	75
Magnetation, by Albert Chavannes.....	25
Vital Force, Magnetic Exchange and Magnetation, by Albert Chavannes.....	25
Nature of the Mind and its Relation to Magnetism.....	25
Ardat (Paper) by Marie Corelli.....	50
Vendetta " " " " " ".....	50

Address,

**NEW YORK STATE PUBLISHING COMPANY,  
ROCHESTER,**

Book Department,

N. Y.



